

THE

# Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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## Eccliaastical Affairs.

### DISCRIMINATIVE ELECTORAL ACTION.

In following up the line of observation upon which we entered last week, with a view of inducing the friends of religious equality to take quiet preparatory steps towards the next general election, we may perhaps be allowed to introduce the suggestions we may have to offer them, by a remark or two which will apply more or less forcibly to all the constituent bodies. In all of them, so far at least as England and Wales are concerned, a fair proportion of the Liberal electors may be classified with the advanced section of the party. In some cases they constitute a majority; in others, their number may fall short of that of the more moderate section. But in all cases, or almost all, they are entitled to take their part in framing the counsels which are to guide the conduct of the majority. It will be expedient, we would suggest, that in all places, and under all circumstances, they should make their influence felt in accordance with the electoral strength they are able to contribute. They may be but a small fraction of the party, but, even then, it will be proper for them to obtain, if possible, a representation in Parliament correspondent with their numbers. Their hand should be everywhere felt—not for annoyance, far less for revenge—but its touch should be sufficiently firm to be recognised, and gentle to be recognised without angry resentment. The claim of the principle it represents cannot be regarded as unreasonable in the abstract, and although under present circumstances it may be impracticable to obtain for it the full consideration which it deserves, it may, and should, be asserted with such earnestness as to secure for itself such a degree of concession as the present state of opinion in the constituency will warrant it in challenging. It should nowhere be silent, nowhere yield itself up to inaction, but it should everywhere make the constituency cognisant of its existence—and that, too, in proportion to the electoral force which it has at command.

There is one other point which we throw out for thoughtful consideration. Much more may be done, we think, by timely and friendly intercommunication with the party of which the friends of religious equality are regarded as the advanced section, than by any tactical movements which will have the effect of taking the body of the party by surprise. It is

usually far better to thoroughly understand one another before the battle commences than to find ourselves at cross purposes with many of our comrades when it shall have become utterly impracticable to rearrange our combinations. Each section of the party may thus be brought to a full acquaintance of what the other sections would prefer to do. Where this can be done, it is obviously expedient that it should be done, when as yet the heat and turmoil of an election is comparatively remote, and when there remains sufficient time, and, perhaps we may add, sufficient friendliness of disposition, to come to an agreement which can be sanctioned by all.

Let us now revert to details. It may be assumed that an election committee specially representative of the interests of religious equality has been formed in each constituency, and has ascertained by the best available methods the relation in which the sitting members stand to the question before it. Of course, that relation will differ in different constituencies by such a great variety of shades as to render it impossible for us to note them all. We can only advert to a few of them by way of illustration. There may be cases, for instance, in which the entire representation of a constituency is hopelessly Tory. Even then, however, it will not be without its use, both privately and publicly, to bring under the notice of candidates the claims of the principle with a view to the promotion of which the electoral committee has been chosen. There may or there may not be a contest in prospect. If there be not, the occasion will be suitable for reading to the incoming candidates as impressive a lecture (both for their benefit and for that of public opinion in the neighbourhood) on the wishes, aims, and resolutions of the advanced party as may serve to shew that the current of feeling does not run unexceptionally in the same direction. If there be a contest, there will be one or more Liberal candidates. They should be made aware that some portion of the help which they expect, even though it may be but a small portion, must come from electors whose views they do not adequately represent. It will be for the committee in such cases to determine whether, on the whole, the case is one in which it is preferable to vote for insufficient representation, or, by abstaining from voting, to submit to misrepresentation. The question is one for local determination, and cannot be decided upon merely abstract grounds. But, let us add, it should be determined mainly with a view to the ultimate furtherance of the cause the committee have in hand.

Let us take another specimen. Here, for example, is a constituency so strong in Liberalism as to be able to return two members of the party. Usually, the advanced section of Reformers, consisting, for the most part, of Nonconformists, comprises the majority, or, at any rate, a large proportion of the possessors of the franchise in such constituencies. As in the first instance we have supposed the friends of religious equality would not claim more than their due, so in this second case they ought not to claim less. Yet it is not at all uncommon, where the conditions to which we have adverted are known to apply, for both candidates of the Liberal party to be selected without reference to that cause which is espoused by nearly half, or more than half, of the constituents who are to elect them. There seems to us to be no sort

of necessity for acquiescing in this unfair distribution of representative power. It is a state of things which calls for the utmost firmness on the part of those who are deprived of their proper share of influence in the Council of the Nation. Wherever two Liberals are constantly returned, Nonconformists have a right to insist, nay, in our opinion, are bound to insist, that one of them should accede to their wishes by giving his voice and vote in support of the ecclesiastical policy which they endorse. They ask nothing for themselves. The questions which they seek to promote in Parliament are questions of national interest and concern. If those with whom they have commonly acted refuse their assent to a due combination of electoral strength, upon them must fall the responsibility of dividing the party. We believe that they would not choose to incur that responsibility, if they were approached in a considerate and amicable spirit. The demand is so reasonable on the face of it that, if proffered in time, with courtesy, and resolutely, it would, we think, in most cases, be granted.

There are, however, some constituencies the representation of which is by no means so decidedly Liberal as to admit of this arrangement. The balance of parties may be tolerably even—may perhaps oscillate between Liberal and Conservative views. Great discrimination will be needed to chalk out precisely the line of conduct that should be pursued in such cases by the advanced section of the Liberal party. Here and there, it may be inexpedient to push their claims to the utmost extent, or to set up the principle of disestablishment as a testing-point for candidates. But, even where this may occur, it can hardly be necessary to accept such meagre fare as frequently is offered to constituencies with doubtful majorities. Generally speaking, it is not even tactically wise to allow your programme to be pared down until it differs in no very essential particulars from that of the adversary. What we aim at impressing upon the minds of our readers is that, wherever it can be done, preparatory steps should be taken, both in regard to the choice of candidates, and in the conduct of elections, to give to the principle to which they are committed the whole weight of consideration which their electoral strength will justify. This has hardly been done as yet in any general election. It has never been seriously aimed at beforehand as an object worthy of achievement. We trust that a worthier system of tactics will be adopted in reference to the proximate future. We may find it necessary to say a few more words upon the subject, but these we will reserve till next week.

### A RITUALIST CRITIC OF THE EPISCOPATE.

THE policy of the *Contemporary Review* in opening its columns to the most opposite opinions on any possible subject which happens to attract public attention, has been fruitful in many surprises to the general reader. And amongst the most startling of these may fairly be reckoned the article contributed to the current number, by the Rev. Orby Shipley, on "Confession and the Bishops." It is, of course, no new thing that the revival of the confessional in the Anglican Church should be discussed and advocated in a tone of confident assurance. Thanks mainly to the meek submission of the Evangelical party, we are getting quite used to that. Nor is it any

novelty to find that a Ritualist respects Episcopal authority only so long as it commands him to do just what he likes. But to see the whole synagogue of right reverend fathers boldly claimed as fautors of the confessional, while the claim is maintained not merely by select quotations from Convocation debates, but by numerous inuendos as to episcopal private practice, this is undoubtedly a new phase of Ritualistic progress, and one deserving at least a passing reflection. "It is not easy," says Mr. Shipley, "to take a fresh line in regard to confession." We may justly compliment him on having overcome the difficulty.

Our author makes a highly proper protest against the injustice of those who charge Ritualists with "idolising the Episcopate in the abstract, while they despise every bishop in the concrete." "If this were true," he says, "and like most half-truths it is wholly false, it is a remarkable inconsistency that the advanced guard of the army, I may almost say the picked men for a forlorn hope, should voluntarily and deliberately address a body of bishops not at all abstract in form . . . with the intention before explained." No doubt the independent member who puts a poser to the head of the Government with a view of impaling him on the horns of a dilemma, feels a great respect for his right hon. victim. And the 483 priests, who, Mr. Shipley assures us, are "second to few in the Church of England for their wide and varied experience in the Confessional" had so much respect for the venerable prelates amongst whom they threw the apple of discord by their notorious petition, that they attached the greatest importance to the discordant cries which the fluttered Upper House was likely to raise. And very dainty indeed is the style in which this eminent Ritualist respectfully makes fools of his bishops. For, setting out with the avowed purpose of estimating "exactly what the world may have to say against either the doctrine or practice of a sacrament of the Church," he proceeds to adduce not, as the unsophisticated might expect, the utterances of the *Pall Mall Gazette* or the *Times*, but the sacred words of the Episcopal bench. "It is proposed to estimate the world's verdict by the pronouncements of the bishops." The reverend writer anticipates that this may be regarded as a somewhat paradoxical mode of procedure. But with a delicate satire which does more credit to his literary skill than to his practical observance of catechetical instructions on submission to "spiritual pastors and masters," he goes on to justify himself. "If," says he, "one will call to mind the mode of nomination and election to the chief offices of the Establishment by State authority—the class of clergy from which, as a rule, the episcopate is recruited; the atmosphere either self-chosen or enforced, which unfortunately surrounds our bishops from the date of their elevation; the position which they necessarily fill in the political and social world, and the influence which society cannot but, and unhappily does, exercise upon the right reverend bench—he will be forced to own that a colourable argument has been advanced for the theory above stated." We are disposed to agree that there is much force in these observations; and we shrewdly suspect that Mr. Shipley is not blind to some other conclusions to which the same argument inevitably points.

But the bishops are not to get off so easily. They are credited with making themselves the mouth-piece of "the world" as distinguished from the Church, in the support they are alleged to have given to the confessional. On the other hand they have carried their worldly wisdom too far. They have been perverse enough to take exceptions to "certain details of confession"; and to insist upon the needful qualifications of those who administer it. "They have no doubt deeply, most deeply, offended the religious instincts of all who believe that the real advantages of confession outweigh the adventitious disadvantages which may attach to the system." Besides, the bishops have really been too bad in the language which they employed in debate; and Mr. Shipley is sure that they "now deplore it equally with those who always regretted it." Still, he is prepared to show that on the whole the tone of the bishops is distinctly and positively in favour of Confession. But in the endeavour to do so he feels that he labours under some considerable disadvantages. One of these is the fact that the bishops are not in the habit of delivering themselves in the straightforward fashion that might be expected from ordinary men. "A politician in his seat in Parliament," "a mathematician asked to explain a simple proposition of Euclid," "a general requested to state his opinion on a question of elementary tactics,"—all might be expected to give a plain answer. But this is not quite so clear in the case of bishops asked to decide a vital point of faith or practice. Nevertheless Mr. Shipley thinks it better on

the whole to assume that they meant what they said in the oracular responses which he afterwards selects for notice. Another difficulty is occasioned by an unkind rumour "that a difference exists between the public utterances and the private views of our fathers in God." Mr. Shipley has "no means to test the truth of such a charge." But he is evidently inclined to believe that there is something in it. And one of his reasons is "the line which individual bishops privately adopt towards the practice of confession both as priests and as diocesans. He prudently abstains from mentioning names, but says that he is able to do so. And supposing him to have any ground for so startling a declaration, he very justly goes on to add; "when we find bishops who speak or write publicly in the most severe terms against confession in reply to Protestant agitators or otherwise, themselves hearing confessions, . . . themselves in a semi-public manner declaring to the priests of a mission that they must gauge their success by the number of confessions they receive, then I say, not that the charge is true, but that there exists unhappily a certain foundation for the charge that the private and public words and actions of the bishops are not always in absolute uniformity."

After premising still farther that the written or spoken objections of the Episcopate to confession are objections in detail and not in principle, the writer goes on to show that many utterances of the bishops in discussing the notorious petition were distinctly in favour of the Ritualistic view. We do not know whether Mr. Shipley is quite fair in the quotations that he makes. The right reverend fathers, in whose religion the Prayer-book stands hardly second to the Bible, were obliged to keep in mind the exhortation to intending communicants, and the order for the visitation of the sick. And with these in view it was impossible for them to deny that the Church does in certain circumstances sanction private confession. Nevertheless some of the bishops did certainly let fall phrases which go far to justify the use that is made of them. Thus, not to speak of the Bishop of Winchester who is gone, the Bishop of Salisbury seems to have acknowledged "the necessity which exists for licensing persons for this purpose and not allowing others to accept or receive confessions." Again, the Bishop of Ely, while owning that, "at the present moment the Church of England is more at sea upon this question probably than any other church in existence," yet believes her mind to be, that the pastor of the parish is the right person to whom anyone should apply for the purpose.

"Will any one venture to affirm," asks Mr. Shipley, "that a single soul that believed in and practised confession, has ceased to practice what he believed, in consequence of what was said in Convocation, or of the criticisms of the press? Will any one venture to deny the experience of priests who testify that since the attention of the world has been again directed to the teaching of the Church on the subject of confession, their penitents in number has sensibly increased?" We shall certainly not venture to deny anything of the kind. We only make bold to affirm that it is high time the "nonconforming members of the National Church" took this sort of thing into their own hands. Such are the bishops and clergy who are now preaching a crusade against national education, in the interest of a sectarian monopoly. These are the doctrines in which they propose to bring up our children and for which they will compel us to pay. The public apathy, fostered by the base disloyalty of the Evangelical party to all their best traditions, becomes seriously alarming. "The prophets prophesy falsely, and the priests bear rule by their means. And my people love to have it so. And what will ye do in the end thereof?"

#### A STREAK OF LIGHT.

"We should like to see the National Church as comprehensive as it now is without so much necessity for reconciling what are in reality conflicting modes of theological thought." These are the words of the *Spectator*, representing pretty accurately, we presume, the sentiments of the Broad Church party at large. They are significant words, revealing much in one sentence. They occur in an article on the recent Episcopal reply to the celebrated memorial of the Ritualist clergy in favour of Confession; an article remarkable for its candid avowal of certain things which we have been long used to say about the Prayer-book and the Church, but which in our lips have given great offence. Mr. Orby Shipley has been taking the bishops to task for their milk-and-water way of dealing with the matter of con-

fession, and the *Spectator* comes to the help of the bishops in a style that may possibly provoke one of them to say, "Save me from my friends." Looking at their conduct from the Evangelical side, it says that a bishop can hardly be expected to condemn very decisively a system (Sacramentarian) which makes bishops necessary. That would be to destroy the reason of their existence. And looking at it from the Ritualist point of view, it says that the bishops can hardly pronounce in favour of extreme Sacramentarian doctrine in face of the fact that whilst such doctrine does find some countenance in the private offices of the Prayer-book, it is decidedly discountenanced in the more public offices. The Prayer-book is a compromise, the Church is a compromise, and the bishops, as the representatives of both the Prayer-book and the Church, must be a compromise too.

Our contemporary has the less reluctance to make this candid avowal, inasmuch as it is itself in favour of such a compromise Church; but the recent extreme to which the Ritualists have attempted to push their Anglican Romanism has made it just a little conscious that the compromise looks a trifle ludicrous when it is between "conflicting modes of theological thought." And it expresses a mild kind of regret that its pet idea of an Established Church without a shred of creed or theological system cannot at present be realised without presenting that ludicrous aspect.

We can heartily sympathise with the idea of a Church, not necessarily National or Established, which should allow of some, or even considerable, latitude, for diversity of religious thought, and mode of doctrinal statement. Certainly it is not we who have ever counselled distrust of freedom of thought as a safeguard of truth. We believe as firmly as any that the rigid enforcement of creeds tends to breed other hypocrisy or heresy; that there is far more hope of unity where there is freedom than where there is law. The creeds have been the founders of sect and the parents of schism. To us it seems that it should be patent to all by this time, that the attempt to secure the attainment or the protection of truth by the rigid enforcement of merely human modes of stating it has been an utter and laughable failure. But when you come to talk of constituting a Church the question is considerably narrowed. A church means surely a community, a body of people who have something in common. A Christian Church can mean nothing else than a body of people who have something which they in common hold to be Christianity—or Christian truth. It need not mean absolute agreement about every point of doctrine or the like, but it must mean agreement within some limits—the only question being how broad those limits may with safety and consistency be made. As far as has appeared hitherto, the Broad Church party would have been willing to leave the line of those limits so dimly traced as to be practically of no avail, or else made so elastic that they can include all who care to come within them. Now, however, there is this faint perception to which we have alluded forced on them by the growing sacramentarianism of the Ritualists that a Church of "conflicting" doctrines may possibly have its right to call itself a Church challenged. Of course the ridiculousness of such a state of things is magnified and intensified when the Church in question is a national Church. A national Church means two things. It means, first, that the State says to a certain set of men, "Now, we will support you as the religious teachers of the people and make you in so far independent of them." And in the case of the national Church it would add, "We don't ask you too particularly what it is you are going to teach, so that you call it Christianity. You—one set of you—say you are going to teach people that the private confession of sins to a priest is a duty they owe to God and to themselves, and that by that means they can obtain the forgiveness of sins. Very well—we will pay and protect you. Another set of you are going to teach the people that the whole of this doctrine of human priesthood is nonsense, and that a poor sinner has got just as much good by seeking advice from his mother or sister, or friend—very good, go and teach that, we pay and protect you." Anything much more intensely absurd than that in a Christian Church—a body of people, or a nation having something in common—we find it difficult to conceive.

The second thing that a National Church means is this, that the Legislature says to the nation, We undertake the support of your religious instructors, and their protection in the discharge of their functions. There they are; choose amongst them for yourselves. All you have to do is to accept the ministrations as you may please." So, such a National Church would imply that the State should add, "We provide

you with every kind of religion which you can reasonably want. You have only to select among them according to your taste."

Possibly now that a little streak of light has been cast on this matter by the inconvenient action of the Ritualists, our Broad Church friends, for whom we entertain the greatest respect, may come to perceive that if we are to have a *National Church*, that is to say, a Church adopted by the Legislature on behalf of the nation, its comprehensiveness must have some bounds, and its liberty be confined within some area that can, with some decency and consistency, call itself Christian.

#### ECCLESIASTICAL NOTES.

A PERUSAL of Bishop Ellicott's charge, as it appears in a full report in the *Guardian*, does not enhance one's opinions as to its merits. In common with nearly all other Episcopal charges, it is greatly wanting in decision. The bishop, however, has felt himself obliged to speak out upon the question of the Clergy and the Labourers, and we are glad to read exactly what he said upon this subject. The bishop, we find, maintained that "the kindly relations that ever ought to exist between employers and employed, were now being steadily resumed." Not in distinct terms, but in unmistakable allusion, he next proceeded to attack the articles in the *Labourers' Union Chronicle*, on the "Church and the Labourers," to which the attention of our readers has already been called. He characterised the language used in these articles as "wild and strong," "hard, bitter, and cruelly undeserved," but, at the same time, he held, that their influence was limited, and that the hold of the Church on the hearts of the people was far too strong to be permanently weakened by "the unjust and, he was afraid, communistic language, to which he had been alluding." Once more the bishop denounced the agents of the Labourers' Union, and declared that the Church "could never sympathise with an agency of bitterness, nor co-operate with organisations that widened the already too wide separation of class from class." It must maintain "gentle impartiality," the clergy must not thrust themselves into "parish struggles," and so on. And yet, said the bishop—

It might be that in the past they had not used their influence with sufficient steadiness and clearness of purpose. The agricultural labourer, it might be, had been too much pitied and petted, and the real problem of how he may be raised to a much higher standard of self-reliance and self-respect had never been thoroughly faced by those who had his interest most truly at heart. Many kindly palliations of a hard lot had been freely adopted elsewhere, but anything like a systematic effort towards moral elevation and moral improvement had never yet been made.

The words we have italicised express almost the strongest condemnation of the Established Church that has ever been expressed, and at once extinguishes the familiar theory concerning the use of the Christian gentleman in every parish,—personified in the parson. The State has certainly placed these Christian gentlemen in their parishes with a view to the "moral elevation and moral improvement" of the people, and now we are told that nothing like a systematic effort in that direction has ever been made by these Christian gentlemen.

Here is a bishop condemning the clergy, and next we meet a well-known High-Church clergyman, the Rev. J. W. Burgon, preaching at Oxford on the present condition of the Establishment in relation to the Ritualistic movement. Mr. Burgon's two sermons upon this subject have been published, and we find this at the close of the second sermon,—

I behold with dismay the ghastly up-growth of one more sect, one more schism, one fresh aspect of Non-conformity; and I mourn not least of all, because I see plainly that these medieval extravagances are making, if they have not already made, reconciliation with our Wesleyan brethren a thing impossible. There is no telling, in fact, how fatal is this retrograde movement to the progress of real Churchmanship throughout the length and breadth of the land. "Ritualism" (for so disloyalty to the Church is absurdly called) is the great difficulty with a surprising number of the clergy in our large towns, especially in the northern dioceses. The working people simply hate it. They will not listen to "Church defence" while this ugly phantom looms before them. Hundreds are being driven by it into Dissent. "I dare not call a Church defence meeting in this town" (writes an able and faithful incumbent); "it would be instantly turned into an anti-Ritualistic demonstration."

Mr. Burgon, after this strong delineation, proceeds to say that "thus the cause of Christianity itself is suffering," but we fail to see the connection between his facts and his conclusions. How can Christianity suffer when "hundreds are being driven into Dissent," or when it is impossible to hold a Church defence meeting?

A letter from "S. G. O." to the *Times* of Friday indicates more corruption in the Establishment

with respect to Church patronage than had ever before been supposed to exist, notwithstanding the generally extensive knowledge of the soul market.

"S. G. O." informs the public that there are livings kept for the temporary use of broken-down characters, not exactly hospitals for the cure of their souls, but houses for the refreshing of their reputations. It seems that they may go to "Blackwash" and get whitewashed, and so pass on to another parish. The market is said to be a regular one, and to be systematically worked. We are not surprised: nothing in connection with Church patronage could possibly surprise us. This revelation, however, is the most disgraceful. Bishop Ellicott's attention has been especially called to it. We wonder if the bishop will bring in a bill to put an end to it and to the whole system? But a bishop taking a practical step in the direction of thorough Church reform would be the most extraordinary novelty that ecclesiastical history has seen. You might as well expect a money-lender to promote a bill prohibiting any interest beyond five per cent.

A curious correspondence has been going on in the *Guardian* newspaper, relating to the Establishment of the Church. One correspondent, a fortnight ago, asked the very intelligent readers of that certainly intelligent journal to inform him when the Church was Established, and now we have people saying that it never was Established, and, therefore, of course, cannot be Established now! Are we, therefore, all in a muddle; have we been fighting with a shadow? and is there no such thing as an Established Church in England? Something like this the correspondents of the *Guardian* maintain, but for what practical purpose, we fail to see. It was the Rev. E. W. Blunt who triumphantly asked the question, "When was the Church of England Established?" To him Professor Bonamy Price replies, "Never!" Yes, "Never!" It was not Established, but "made" by the State. Now this is a worse heresy than establishment, for it implies that the State created the Church from the beginning, instead of taking it in hand, and, not as we, but as the law says, establishing it. Mr. Bonamy Price defines the distinction between making and establishing thus:—

The expression "establishment" applies properly to an independent Church, whose origin was not derived from the State, on which the State bestows privileges and endowments in return for spiritual services to the nation. In Catholic countries, the Roman Catholic Church is an established Church. It is self-existent, and in all lands except Italy foreign. Its organisation is absolutely independent of any State, and the centre of its Government is outside of the territory of every nation, except Italy. The Church of England is of a wholly different nature. It possesses no organisation but what is derived from the State, for it was the State which resolved to continue the Episcopal form: its Legislature is the national Parliament, solely and exclusively: it was non-existent, as an institution, when the State formed it, and consequently could not and did not contract any treaty or alliance with the State to grant services which were within its power to bestow or to withhold. But the term "established" has also a popular and widespread meaning, as designating a Church which possesses a position and endowments given by the State. In that sense the Church of England is of course established, and over and against Dissenting and voluntary churches its character is plainly marked out. When the Dissenters demand that it shall be disestablished, they ask that every advantage given to the Church which is not also accorded to Dissent shall be revoked. This means, in real fact, that they require the Church of England to be dissolved; for if the organisation called the Church of England were disconnected with the State it would cease to exist, as certain as the Corporation of London, or any other State-made body. The repeal of every statute affecting the Church of England, if unaccompanied by any re-enactment of any kind, would inevitably leave the English Episcopalians an unorganised mass of individual units, without any established relations with each other.

To him another professor, Professor Brewer, of King's College, who also says that the State "never did" establish the Church, nor create it, nor make it, nor set it up, nor organise it. We read this with some amazement, and almost with temporary confusion of intellect, but we find that Mr. Brewer does admit that the State has done something. It has "established the doctrine and discipline of the Church of England," and there the matter ends. That is something, for, if these two learned professors, with Mr. Blunt, were to go on much longer, we should begin to doubt, not whether the Church had ever been established, but whether the Church itself was not a mere fiction of the imagination, or, so to say, a geographical expression.

We find, from the Vienna correspondence of the *Times*, that the Reichsrath will shortly discuss the relations between Church and State in Austria, and a private letter to ourselves from Pesth informs us that M. Deak's committee of the Hungarian Diet will meet in five weeks time to see what is necessary to be done to bring about the entire separation of Church and State in that kingdom. It is expected

that the deliverance of the committee will be of a thorough nature.

#### LIBERATION WORK IN SCOTLAND.

AUCHTERADER.—Continuing his tour, the Rev. J. H. Gordon, of Darlington, lectured in the Rev. George Jacques's (U. P.) Church here, on Monday evening, Oct. 20, the pastor in the chair. There was a good gathering, and the greatest attention was paid the lecturer, who was heartily thanked.

DUNDEE.—Here, again, Mr. Gordon's health broke down, and he was obliged to leave the platform of the Kinnaird Hall, after speaking a few minutes, on the evening of the 24th, and was unable to preach, as arranged, in the Rev. George Gilfillan's Church, on following Sunday evening. However, Mr. Gordon succeeded in overtaking the other business of the society, and had wide intercourse with friends.

BRECHIN.—Crowded congregation, in City-road U.P. Church, on Sunday evening, Nov. 2, and great interest in Mr. Gordon's earnest address on the spiritual aspects of the question.

STIRLING.—Large and enthusiastic meeting, in Belmont-street U.P. Church, on Tuesday evening, Nov. 4. Bailie Urquhart, in absence of Lord Provost, most effectively presided, and, at the close of Mr. Gordon's lecture, which was listened to with great responsiveness, a series of hearty resolutions were adopted, to be forwarded to Premier, and local members. Long and interesting reports in local press.

PETERHEAD.—Friday evening, which was exceedingly stormy, found Mr. Gordon in the hall here, with a very fair, and most hearty audience; Mr. Scott in the chair. The Rev. Mr. Legge spoke very rousingly.

Visits have also been paid to Comrie, Crieff, and Forfar.

#### THE DEAN OF CANTERBURY AND THE EVANGELICAL ALLIANCE.

THE part taken by the Dean of Canterbury in the communion service at Dr. Adams's Presbyterian Church in New York, has called forth the following letters, which appeared in the *New York Tribune* of October 14:—

##### LETTER TO BISHOP POTTER.

To the Right Rev. the Bishop of New York.

MY LORD BISHOP,—I have just read with deep concern in this morning's papers that an eminent person, now staying in New York, on the occasion of the meeting of the Evangelical Alliance, has so far forgotten what, in my humble judgment, is due to you as bishop of this diocese, and what is due to himself as a dignitary of the English Church, as to officiate with ministers of various denominations in a communion service which differed materially from that of the English and American prayer-books.

Your lordship is aware that the Dean of Canterbury is many years my senior; that he is conspicuous for talents and learning of no ordinary kind, and that he occupies a post in the Metropolitan Cathedral of England which places him in the forefront of our English clergy. Under ordinary circumstances, these considerations would have made it impossible for so insignificant a person as myself to criticise the conduct of one so learned and so venerable. But I feel that the Dean of Canterbury's co-operation in the service to which I refer is not merely startling from its very novelty, but that it is fraught with possible consequences which, if realised, Dr. Payne Smith would be the first to deplore. I am glad to assure you that amidst various causes of anxiety in the Church of England, we have never had occasion to lament a breach of ecclesiastical order so grave as this which the Dean of Canterbury has committed in your diocese. Dr. Smith's motives for participating in the communion on Sunday afternoon in the Presbyterian Church on Madison-square were doubtless innocent of any personal discourtesy to yourself, and I can understand the strong yearning which so good and amiable a man feels for minimising the differences that exist between himself and the many Christian communities, who are, alas! estranged from the doctrine and fellowship of his own Church. But I cannot help observing that it would have been a more courageous, and I may add, a far more significant line of action, had the dean inaugurated this irregular venture for the promotion of Christian unity, in his own cathedral city, where, at least, its influence would have been as great, and where it could not have escaped the notice of those under whose authority even cathedral dignitaries are placed. It is by no means improbable that restless and unstable persons in England will seize upon this act of what, I must presume to call, open hostility to the discipline of the Church, as an excuse and apology for attending from time to time the attractive services of the Church of Rome. But the result of this experiment here in America may be even more disastrous. For, so far as Dr. Smith's influence extends, it will suggest the idea that the promise held out by the Episcopal Church of God in this land of becoming a haven of rest to men who are tossed to and fro by the multiplicity of contending creeds and systems, is both a mistake and a delusion.

That the Church over which you preside may be blessed and strengthened in that work which she is so marvellously setting herself to accomplish, and with every feeling of reverence as well for yourself as for the high and responsible office which you adorn, believe me to be, my lord bishop, your faithful and affectionate brother,

WILLIAM GEORGE TOZER,  
Late Missionary Bishop at Zanzibar.  
New York, Oct. 6, 1873.

##### A REPLY TO DR. TOZER BY BISHOP CUMMINS OF KENTUCKY.

To the Editor of the *Tribune*.

SIR,—In common with a vast number of Christian people, and especially of Episcopalians, I have been

exceedingly pained to read in your columns this morning a communication from the "late Missionary Bishop of Zanzibar" to Bishop Horatio Potter of this city, severely censuring the Dean of Canterbury for his participation in a union communion service at the Rev. Dr. Adams's church, on the afternoon of Sunday, October 5.

The eminent and profound scholar, the Dean of Canterbury, is able to defend himself against this attack. But I too am a Bishop of the Protestant Episcopal Church, and one of three bishops of the same church who have participated in the work of this sixth General Conference of the Evangelical Alliance. On last Sunday afternoon, October 12, I sat at the table of the Lord, in the church of the Rev. Dr. John Hall, and partook of the Lord's supper with him, and the Rev. Dr. Arnot of Edinburgh, and administered the cup to the elders of Dr. Hall's church.

I deny most emphatically that the Dean of Canterbury or myself have violated "the ecclesiastical order" of the Church of England, or of the Protestant Episcopal Church in this country, or have been guilty of an act of "open hostility to the discipline" of said churches. There is nothing in the "ecclesiastical order" or "discipline" of the Church of England or of the Protestant Episcopal Church in this country forbidding such an act of intercommunion among Christian people, who are one in faith and love, one in Christ, their great Head. The Church of England does not deny the validity of the orders of ministers of the non-Episcopal churches. Some of her greatest and noblest divines and scholars have gladly recognised their validity. For many years after the beginning of the Reformation, Presbyterian divines were received in England and admitted to parishes without reordination, as Peter Martyr and Martin Bucer, who held seats as professors of theology in the Universities of Oxford and Cambridge.

I cannot believe that, as Bishop Tozer states, "the larger part of the so-called Evangelical section of the (Episcopal) Church in New York share in his feeling." As far as I know them, the Liberal Episcopalians of New York rejoice in the action of the Dean of Canterbury, and thank God for it. When the Episcopal Church of England and the United States has been able to clear herself (which may God in His infinite mercy soon grant!) of the deadly evil of Ritualism, whose last development is the revival of the Confessional, then, and not till then, may she become a "haven of rest" to many souls who would rejoice to see her the common centre and bond of organic unity to all Protestant Christendom.

GEORGE DAVID CUMMINS,  
Assistant Bishop of the Diocese of Kentucky.  
New York, Oct. 13, 1873.

#### BISHOP POTTER'S COURSE.

Bishop Potter was asked, yesterday, what course he designed to pursue in reference to the action of the Dean of Canterbury in administering the sacrament in a form other than that prescribed by the ritual of the English Church, brought to his attention by the Rev. Dr. Tozer, late missionary bishop to Central Africa. The bishop declined to make any public statement until the time came for him to act. In connection with this matter it is an interesting fact that Bishop Cummins, of Kentucky, administered the sacrament at the Fifth-avenue Presbyterian Church, and the Rev. Dr. Freemantle, of the Church of England, assisted in the administration at Dr. Booth's Presbyterian Church.

#### ECCLESIASTICAL AFFAIRS IN THE WEST INDIES.

**DISESTABLISHMENT IN ANTIGUA.**—The *Barbadoes Agricultural Reporter* gives "the main points" of a bill introduced into the Legislatures of Antigua and St. Kitts for the disestablishment of the Church in those islands as follows:—

1. All existing stipends will be secured to the present incumbents.
2. From first of January, 1874, all incidental allowances to the churches for repairs, Church officers, lighting, &c., will absolutely cease.
3. A Church council to be incorporated which will appoint three trustees, to whom all the Church property will be handed over.
4. Vestries will be abolished, and there will be one uniform tax on the land in all the parishes, sufficient only to pay the existing incumbents (2,425*l.*), to be reduced at each vacancy until it is fully extinguished.

Concerning the above bill, the same paper states that Mr. Irving, the newly-appointed governor of Antigua and St. Kitts, had received peremptory instructions for the disestablishment of the Church, and that the bill to effect this was to be brought in as a Government measure, "which means that it must be passed into law." That it had been so introduced to the legislatures of Antigua and St. Kitts on August 26 and 27, and read a first time in each. Further, that a meeting of the clergy and some of the laity in Antigua, it was resolved to bow to the inevitable, and to obtain the best terms possible. Concurrent endowment as in St. Vincent and Trinidad,\* or total disendowment as in some of the other islands, was put to the meeting, and to a man they were for total disendowment.

**BARBADOES.—BISHOP'S SALARY.**—The *Barbadoes Globe* states that a correspondence has been going on between Governor Rawson and Earl Kimberley on the subject of paying a fixed sum from the public treasury for the maintenance of the Bishop of Barbadoes. The earl informs Governor Rawson that "with reference to the fourth resolution of the Church conference as printed in the official *Gazette*, it is desirable that you should make it apparent to the Legislature and to the bishop that it will not be in accordance with the principles on which Her Majesty's Government desire the establishment of

\* I do not think the *Wesleyans* in Great Britain have any idea of the extent to which the *Roman Catholic Church* is being endowed in Trinidad and St. Lucia, or they would protest against their missionaries joining in concurrent endowment.

religious equality in the West Indies for a specific sum to be voted to the bishop." "The proportion of public aid which the Legislature may determine to grant to the Church of England should be paid over in a lump sum to the Church body, with whom it would rest to decide the proportion of that sum they would appropriate to the stipend of a bishop." The *Globe* says:—"The Church in Barbadoes is not merely a religious body; it is interwoven into our constitution, and the fixing of a salary for the bishop\* followed as a matter of course, just as the payment of any other public officer. We have no Church funds apart from the public treasury, nor any other governing body apart from the Legislature."†

#### DR. LANDELS' PAPER ON RITUALISM.

The following is the rejoinder of the Rev. Eustace Conder, M.A., to the letter of the Rev. Dr. Landels that appeared in our last number:—

To the Rev. Wm. Landels, D.D.

Rev. and dear Sir,—If the editor of the *Nonconformist* will allow me, I wish briefly to acknowledge your courteous and elaborate reply to my letter, which I find in the *Nonconformist* of yesterday.

Let me say that I greatly regret to learn that my letter, posted by my own hand, and accompanied with a private letter, failed to reach you, for which I am unable to account.

It would be, of course, impracticable and unseemly to attempt a full discussion of the Baptismal controversy in the columns of a public journal. I must, therefore, silently leave a large proportion of your letter, which appears to me alike skilful and inconclusive, to our readers' own judgment.

As to the main points, the justice or injustice of the charge that our "hands are not clean" from complicity with Ritualism, I frankly own that your full and corrected report of your deliverance at Nottingham makes this important difference, that your words as you give them—"If the sprinkling of a child be not a Ritualistic act" (instead of "be not Ritualism") "it is nothing,"—do not convey any distinct meaning to my mind. In a sense, both Baptism, however performed, and the Lord's Supper, may be called "Ritualistic acts"; and as such are rejected by the Society of Friends, who keep "their hands clean" by keeping them empty. The sequel of your letter, however, shows that by "Ritualism" you mean what we may term "Sacramentarianism," which is a vital part, though not the whole, of that slightly modified Romanism for which the name "Ritualism" at present passes current.

The dilemma to which you wish to shut us up is this: Either infant baptism is meaningless, "it is nothing"; or it is the performance by the church through its ministers "on the child of an act which affects his relation to God"; and then it is Ritualism.

The fact that we do not suppose "ministers" exclusively entitled to baptise; and that therefore the claim of the ministry to be a priesthood, is not in the faintest way countenanced by us, you ignore, as immaterial to the main issue.

Now, setting aside the supposition that Baptism (adult or infant) is useless and meaningless, the possible views of its use appear to be these:

1. It confers grace, regeneration, or forgiveness of sin, or both of these.
2. It sets forth truth symbolically. It is instructive and educational.
3. It denotes the character of the recipient, as already regenerated, and an intelligent believer.
4. It denotes his position and privileges (not his character) as a learner in the school of Christ.
5. It acts on the feelings and imagination.

The first view, we agree with you in utterly rejecting and strenuously opposing. Therefore it is that your accusation of Ritualism has produced so painful and wide-spread a sense of injustice, which I fear your letter will not do much to remove.

The last view (which is what is common to baptism with symbols and symbolic acts generally) we agree with you in holding, and in regard to it I cannot see that you weaken my parallel between the benefit of adult and of infant baptism by pointing out obvious differences.

The third view we reject as unscriptural and inappropriate, and hold, instead, the second and fourth. Whereupon, you seek to impale us on the second horn of your dilemma. But what is meant by "an act which affects the child's relation to God"? Expressions so vague may easily be accepted in one sense and argued from in another. If it means that the influence of the Holy Spirit, or the forgiveness of sins is conveyed or ascertained by the rite, this is Ritualism, which as you and everybody else knows we as utterly reject as you do. But if we speak of the relation to God into which the child is brought by the faith and prayers of parents or teachers; or of the relation to God into which he is brought by early Christian instruction, and being trained to pray as soon as he can speak; why then, it is the very object of such instruction and training to "affect his relation to God." And from both the great standing symbolic rites of Christianity, the child's mind is capable of receiving profound impressions and precious lessons, though his personal participation of the one is beyond his memory, and of the other is yet future.

Begging you to believe that strong convictions are not peculiar to Baptists, and asking you to extend to mine the same respectful candour which I desire to extend to those of my brethren.

I remain, very faithfully yours,

EUSTACE R. CONDER.

Leeds, Nov. 6.

\* This correspondence, so far as our columns are concerned, must now cease.

† Late bishop paid out of Consolidated Fund, England.

‡ Disestablishment has not taken place in Barbadoes. Small grants were offered (and accepted) to the *Moravians*, *Wesleyans*, and *Roman Catholics* to prevent disestablishment. So rectors and curates are paid directly from the public treasury. *Liberationists* should remember that the *Globe* calls on M.P.'s in favour of establishment to use influence at the Colonial Office.

The Dean and Chapter of Ely on Monday elected the Rev. Dr. Woodford, vicar of Leeds, to the see of Ely, on the recommendation of the Crown.

"Incipient Idolatry in the Church of England," is the title of an important pamphlet in the press, written by a clergyman, and addressed to the Archbishop of Canterbury.

The Marquis and Marchioness of Bute, accompanied by Mgr. Capel, have gone to Rome. It is believed their mission is connected with the proposed Roman Catholic University.

By invitation of the Roman Catholics of Belgium, Archbishop Ledochowski will take up his residence at Brussels. Archbishop Melchens, of Cologne, and his suffragan bishop, Dr. Bandri, have been summoned to appear before the Criminal Law Court on the 12th inst., for having promulgated a pastoral hostile to the Prussian Government.

**ALTAR LIGHTS.**—The number of churches in England and Wales where altar lights are used is now given at 532, and this is supposed not to exhaust the list.

**CHURCH AND STATE IN GERMANY.**—A telegram from Berlin states that Archbishop Ledochowski's carriage and horses, which were seized by a judicial decree, have been sold for 64*l.* thalers to the Polish Ultramontanes, who intend returning them to the archbishop.

**GONE TO ROME.**—A letter from Clevedon in the *Bristol Mercury*, says:—"Miss Godwin, daughter of R. Godwin, Esq., J.P., has just gone over to the Church of Rome. This event is talked of here as the first fruits of the teaching of one of the signatories of the now famous memorial of the '483,' and is a sad blow to the young lady's father."

**THE IRISH CATHOLIC UNIVERSITY.**—In view of a forthcoming collection in aid of the Roman Catholic University, a pastoral from Cardinal Cullen was on Sunday read in all the Catholic churches in the diocese of Dublin. In this document the cardinal strongly enforced the necessity of upholding religious education, and deprecated the growing indifference to religion which was manifested, more especially in the columns of a "licentious press."

**LIBERATION SOCIETY MEETINGS.**—The meeting to welcome Mr. Carvell Williams on his return to England, to be held to-morrow evening, is, we hear, likely to be largely attended. It is to be presided over by Mr. Miall, M.P. Next Monday the Manchester district council is to meet, and the question of electoral policy is one of the subjects to be discussed. At night the Manchester branch is to hold its annual meeting, under the presidency of Mr. Henry Lee. Mr. Ellington, the chairman of the London executive, together with the secretary, is to attend these meetings. The same gentlemen will also visit Bradford on the following Wednesday, when the council of the Yorkshire district is to meet, the annual meeting of the Bradford branch being held in the evening.

**THE DISESTABLISHMENT MOVEMENT.**—Mr. Mason Jones, following up the public meetings that have been held in various parts of London during the past season on disestablishment, will deliver an "Address on Disestablishment as the best Cure for Ritualism," on Tuesday next, the 18th inst., at St. James's Hall. He will also, we understand, attend a series of meetings in each of the metropolitan boroughs on the same subject.

**A ROMAN CATHOLIC UNIVERSITY IN ENGLAND.**—The Archbishop of Westminster and the twelve Suffragan Roman Catholic Bishops in England are, in obedience to instructions from Rome, to be united as a corporate body, and to be legally registered, in order to acquire the control of property for the purpose of founding a Roman Catholic University, which will be to educate those students who now, in consequence of the views enunciated by the Papacy, are debarred from acquiring a suitable collegiate training at either of our great universities. Although the site of the university is not yet decided upon, it is supposed that it will be in London or its suburbs. The ownership of the real estate to be secured is to be vested in the archbishop and bishops, and the governing body will consist of the bishops and a senate, the greater number of whom will be laymen. Monsignor Capel is already chosen as the first rector.

**A MISTAKEN MOVEMENT.**—The *Rock* announces that it is in contemplation to hold simultaneous monster meetings in London, Edinburgh, and Dublin for the purpose of expressing the deep sympathy felt by the Protestants of the three kingdoms towards their German brethren, now engaged in a most momentous struggle with all the forces of Ultramontane Popery. A committee of influential men is already in course of formation, but it is not anticipated that it will be possible to complete the arrangements until after Christmas at the earliest. The demonstration is intended to be wholly irrespective of party politics, and will embrace Protestants of all (Evangelical) denominations. [The conflict in Germany is not between Protestant and Catholic, but between the State and the Romish hierarchy, in which the former is using all legal appliances to subdue the latter. However monstrous may be the claims of the Ultramontanes, it is hardly seemly for British Protestants to hold "monster meetings" to endorse the action of the Prussian Government.]

**THE POPE'S SECOND LETTER TO THE EMPEROR.**—The Roman correspondent of the *Nazione* of Florence writes respecting the second letter of the Pope to the Emperor of Germany:—"In clerical circles even the contents of this pretended letter are spoken of. The Pope is reported to have written that it causes him, in his captivity, the greatest grief to see himself and his own persecuted at last even by him

who was formerly so proud of his exclusively Divine right; that he did not expect to have to listen to the language used towards him by the Emperor; that the correspondence kept up for the last ten years, and especially at the time of the occupation of Rome by the Italian troops, had entitled him to quite different hopes; that nothing can shake his immovable confidence in God's help and his firm belief in the final triumph of the Catholic Church, but that he prays every day to God that he may enlighten his and the Church's enemies, who are intoxicated and beguiled by the momentary victories of their arms, and may have mercy on them because they forget that all thrones may be overthrown, only not the one founded by Christ, &c. I cannot, of course, guarantee the authenticity of this. But if the letter really exists, it is inconceivable why the adherents of the Vatican, who ordinarily make no secret of what the Pope speaks and does, do not give it publicity."

**AWKWARD FOR THE CLERGYMAN.**—We offer our condolence to the Rev. Mr. Coleman, of Emanuel Church, Broad-street, under the stinging rebuke which he has brought upon himself from Mr. Joseph Chamberlain. Mr. Coleman made a speech the other day, and charitably said that he would never suffer "a Unitarian, a Dawsonite, or a Mormonite"—a most unwarrantable association, we may suggest—"to come into the schools he had built, and taint the minds of the poor children." To this grossly offensive statement Mr. Chamberlain makes a crushing reply. Mr. Coleman, he says, actually came to him, and asked for a donation to build these very schools. Mr. Chamberlain answered the appeal by saying that he could not sympathise with Mr. Coleman's doctrines, but, nevertheless, out of regard for education, he would give a donation, if Mr. Coleman would adopt a conscience clause in the schools. Mr. Coleman refused compliance with this most reasonable requirement, and consequently went away without any money. After a time Mr. Coleman came back, and said he would adopt a conscience clause, whereupon Mr. Chamberlain—a Unitarian, be it remembered—gave him a donation to help to build the schools. Now that he has got the money, and spent it, Mr. Coleman says he would not suffer a Unitarian to come into the school he has built, to "taint the minds of the poor children." Poor Mr. Coleman! we pity him. The punishment he has thus received in public is nothing to the dressing he will—or ought to—get in private from his clerical friends, for damaging them by such a blunder!—*Birmingham Post*.

**THE O'KEEFE CASE** came before the Commissioners of National Education in Dublin on Thursday in the shape of an application to have his school replaced on the roll of national schools. All the commissioners were present except the Primate, Mr. Gibson, Q.C., and the Lord Chief Baron. Viscount Monck proposed a resolution that the application should not be granted. The resolution set forth in detail the reasons why the application should be refused. The principal reasons assigned were that in one of his letters Father O'Keefe had stigmatised one of the statements of the commissioners as an "infernal lie"; that he was a degraded priest, and that he had affixed a false name to a document. The motion contained no reference to the report of the inspector who was recently appointed by the board to examine into the Callan schools. There was no discussion, and on a division the following voted for the motion, viz.:—Viscount Monck, Chief Justice Monahan, the Lord Chancellor, Mr. Lentaigue, Dr. Henry, Judge Longfield, Mr. O'Reilly-Denise, M.P., Mr. Justice Fitzgerald, and Mr. Keenan; total 9. Against: the Marquis of Kildare, Judge Morris, the Rev. C. L. Morell, Mr. Murland, Judge Lawson, Mr. Waldron, and the Rev. Professor Jellett; total, 7. With the exception of the Marquis of Kildare, the members voted in the same way as on former occasions in this matter. Lord Kildare, who formerly voted with the majority, now voted with minority, who, with the exception of his lordship, have signed a protest against the decision. It is understood that the report of the inspector sent to Callan to examine Mr. O'Keefe's schools made an irresistible case in favour of the recognition.

**DR. CANDLISH'S DYING WORDS.**—In his funeral sermon on Dr. Candlish, the Rev. Dr. Buchanan, of Glasgow, said that for well-nigh forty years he had stood in relations of the closest intimacy with the deceased, whom he described as one of the most disinterested, most unselfish, most generous, and most single-minded of men. Speaking of Dr. Candlish's intense personal religion, and the child-like simplicity of his spiritual nature, he mentioned some of his dying words. "Pray for me," he said to one at his bedside when his end was drawing near, "that I may have a more lively sense of Christ's presence and salvation. And yet," he added, "I would only ask for that if it be God's will, for I am satisfied. I have never believed in frames and feelings as grounds of confidence. I am not much concerned about feeling my personal interest in Christ. I know that my Redeemer liveth. That is enough for me." His words to myself, about the same time, were these:—"I would fain have had a more vivid and realising sense of eternal things—of sin and salvation, and of the great coming change; but I am resting on the Word, which is abiding and sure; I am resting on Christ and Him crucified." On yet another occasion, when speaking of his approaching decease, he said with the same perfect naturalness and beautiful simplicity, "It is hard to realise the entire break between this life and the future. When I try to think of it, I always find myself still taking an

interest in the on-goings of the world and of the Church after my death—looking on at my own funeral, and so on—and cannot realise an entirely new scene. There is so little revealed in Scripture, except that it is to be 'with Christ,' and I just think of Him." On still another occasion he said, "This is the beginning of the end, and we must look it in the face; and I can look forward to it, not with raptures—no, not anything like that!—but I know in whom I have believed."

**"PURCHASE IN THE CHURCH."**—The following letter from "S. G. O." has appeared in the *Times*:—"Your leader on the subject of the charge of Bishop Ellicott infers, and rightly, that it is the intention of his lordship, when openly defied by any of his clergy, to record the fact in the diocesan registry, and, so long as it remains there, to refuse the seal of his diocese to 'those documents which a bishop might give or withhold'; in other words, he will decline to give such clergy the usual testimonials—countersigned. If this refers to the countersigning the testimonials of the clergyman on his going into another diocese as an incumbent, I have reason to know that the withholding his signature will be no impediment whatever. To prove this I give you the following facts, every proof of which I am ready to place at the disposal of Bishop Ellicott: A dealer in small incumbencies, for purposes well known to many of the legal advisers of the bishops, had used one of these in the diocese of A for purposes most transparent. It became a kind of *locus penitentie* for clergy who needed change of scene, or was made use of, under conditions, to promote the sale of livings with immediate possession. As soon as the terms of sale were arranged, the then incumbent accepted the living of Blackwash, thus giving the purchaser entry into that of Sold Poges. It may well be understood that the interests of the parishioner of Blackwash were not favoured by this course of ecclesiastical action, and that the Bishop of A, an excellent, upright, most devoted man, viewed this system with all just abhorrence. Two successive incumbents of this afflicted parish had to depart, under circumstances quite consistent with their coming; a third was now to be instituted, and two questions at once arose. The Bishop of A declined, for good reasons, to put his seal or signature to the testimonials of the departing incumbent, who was now, for certain purpose, presented by the 'dealer' to another of his livings in the diocese of B. The bishop of the diocese of C, from whom the new incumbent of Blackwash was to come, refused also to countersign his testimonials. Now, sir, comes the curious fact, for fact it is. Bishop A writes to a friend with some interest in there being a decent clergyman at Blackwash, to the effect that he is advised legally bishop B must take the nomination, and induct the clergyman going without his counter-signature, and he, poor man, must equally accept and induct the coming future incumbent of Blackwash, coming, as he does, with the counter-signature of bishop C refused; that, in fact, the counter-signing of the testimonial of the incumbents, testifying to the good conduct of a moving incumbent, is in effect nothing more than so much proof that they are incumbents of his diocese, and has no legal weight as to the character of the individual in whose favour the testimonials are given."

## Religious and Denominational News.

### LONDON CONGREGATIONAL UNION.

The first annual meeting of the London Congregational Union was held on Tuesday, Nov. 4, in the Weigh House Chapel. There was a numerous attendance of ministers and delegates. The Rev. J. C. Harrison, chairman of the union, was announced to preside, but an accident which he met with on his return from America, and which has kept him confined to his house for several days, prevented his attendance. The Rev. Dr. Kennedy, M.A., of Stepney, was therefore called upon to preside. After the singing of a hymn and the offering of prayer by the Rev. E. T. Egg, of Woodford,

The CHAIRMAN addressed the meeting over which he had been suddenly called to preside. He congratulated them that their union had been in existence six months. It had received the formal adhesion of ninety-two churches, and that it had not received the adhesion of others was the result not of any disapproval of its principles and aims, but of that sluggishness which characterised their churches in matters denominational. That inertness was much to be lamented, but he hoped that the union would develop a happier condition of things among the Congregational churches of London. "When we contend (he said) for Congregationalism, it is for Christianity we contend, clothed, it may be said, in Congregational robes, but it is not for the robes we contend, but for the precious life and life-giving thing which they cover. When we plead for the diffusion of Congregationalism in London, it is for the diffusion of Christianity we plead, though by means of Congregational Christians, and in connection with the Congregational polity. There is not one of us that would not prefer a living Episcopacy or a living Presbyterianism to a dead Congregationalism. But we thank God for a living Congregationalism. And we desire to make it a mightier power for good than it has ever been."

The Rev. JOHN NUNN, the secretary, read a report which explained the steps that had been taken towards the formation of the union. The final constitution was adopted at a meeting held in Finsbury

Chapel on the 25th of March, and was of a simple character. Only primary objects were defined, the most ample representation of the churches was provided for, and no money qualification was required, except in the case of personal members. The committee believed that if the union found adequate work to do it would receive the general support of the churches. Awaiting such work, the committee had made no appeal to the churches for funds (though two have voluntarily subscribed), but have contented themselves with asking through their respected treasurer personal subscriptions to defray current expenditure. They held an inaugural communion service in April attended by a large number of pastors, deacons, and others, followed by a conference in June, at which a paper was read by the Rev. E. White, and statements containing many useful facts and suggestions were made by various ministers and laymen. The committee have since been engaged in inquiries concerning the increase, both actual and comparative, of the Congregational churches since the religious census of 1851. The results of these inquiries, so far as they had yet gone, would be given in Mr. Gladstone's paper, but it was hoped that they might eventually be enabled to construct a Congregational or even an ecclesiastical map of London. The ninety-two churches affiliated to them were represented not only by their pastors but by some 550 lay delegates, and the committee believe that the union has arisen to supply a want, widely and deeply felt, confidently anticipate that many more churches will ere long strengthen this good cause by their adhesion and co-operation. District meetings have been held at Stepney and Clapton, and the formation of district committees is strongly recommended. But the action of the union was not intended to supersede or weaken good work already being done.

Such interference would be presumptuous, if not suicidal. But if by a union such as this, service anywhere rendered could be better known and appreciated; if in any case methods could be improved, or being excellent could be adopted elsewhere; if the weak could be strengthened and the lonely cheered by recognition and association; if agencies could be where necessary guided and assisted in their incipient notion; if they could be better distributed, or more wisely adapted, or more evenly and adequately supported, should not that union so far command the confidence of the churches? The union might employ its influence in promoting evangelistic services on a large scale during the winter months. Other denominations in London were demonstrating that union was strength, and that energy was economised by the judicious blending of connexional with Congregational methods.

The Romanists speak with an even exaggerated effect, because they speak as with one voice. True, we cannot be as they. Machine-like precision and force are neither possible nor desirable among churches whose manhood is so various and independent as ours. But though we must remain strongly individual and essentially independent, we may become not the less effectually associated. Not less, but more; for the association of things identically like is not the highest form of union. Diversities may be complementary of each other. Our free Church life has nurtured manifold varieties of character and gifts. Let our associated Church life blend and combine those varieties, and make them one indeed. We are free; let these be the federation of the free. . . . Be it ours, as one company of God's host, to show to all men what Congregational churches can become in the practical outcome, the working life of a common truth, a fervent charity, an enduring patience, and a resolved union in effort and in prayer.

The Rev. J. G. ROGERS, in moving that the report should be adopted, printed, and circulated under the direction of the committee, said he thought there was danger in the love of isolation, and there were great disadvantages. For instance, the unsatisfactory condition of church membership among them was one proof. Another was the manner in which churches and chapels were erected, without consideration for others that might be in the same neighbourhood. He hoped to see all united in thought and action. They were opposed by a mighty power, as was seen by the union of Low Churchmen like Lord Shaftesbury with High Churchmen and Ritualists on the education question. He rejoiced in the establishment of the union, and promised it every help in his power. (Applause.) The resolution was seconded by the Rev. G. D. MACGREGOR.

The Rev. J. H. JONES proposed, and HENRY WRIGHT, Esq., seconded, the nomination of the Rev. Dr. Henry Allon as chairman for 1874. Both gentlemen spoke in the highest terms of Dr. Allon.

On the motion of the Rev. CLEMENT DUKES, seconded by the Rev. J. HILES HITCHENS, the treasurer, Mr. Sinclair, and the secretary, the Rev. John Nunn, were reappointed; the members of the committee who were eligible were reappointed; and the following gentlemen were elected to fill vacancies created by Rule 8:—Revs. J. Farren, R. Macbeth, Dr. A. McAulane, and J. C. Postans, and Messrs. E. Newell, W. W. Beare, A. Pye-Smith, and — Watson; and the committee received power to fill up vacancies.

The Rev. G. D. MACGREGOR moved, and the Rev. A. HANNAY seconded, the following resolution, which was carried unanimously:—

That the cordial thanks of the meeting are due, and are hereby given to the Rev. John Nunn for the important and self-denying services he has rendered to the union as honorary secretary, in all its meetings and conferences down to this time, and they are grateful for the prospect of having his services still for some time in this capacity.

The Rev. W. BRADEN proposed the following resolution:—

That the Congregational Union of London, assembled in its annual meeting, very cordially thanks the Rev. J. C. Harrison for his conduct of the affairs of the union during his year of office, and it desires to express its thankfulness to Almighty

God, who has restored him to his family and his flock, after his temporary absence in America, and especially that He protected him from serious injury in the accident which befell him as he neared the English shore.

He hoped that a resolution would be passed having reference to the pending school board elections for London. It would be a disgrace if such a representative body should meet and say nothing upon one of the most urgent practical matters now occupying attention.

Mr. WRIGHT then gave an account of the accident to Mr. Harrison to the effect that he had been thrown suddenly down by the force of a wave upon his head, and had he not fallen over a steward he would have been killed. As it was, he was picked up unconscious, and fears were at first entertained of serious injury; but by the providence of God he had been preserved, and expected to preach next Sunday. (Loud cheers.) The storm was very fierce, and several persons were incapacitated by it.

The Rev. J. S. RUSSELL wished to second the resolution, as he had just come from America. His own experience of the sea voyage both ways was exceptionally pleasant, and he was grieved to hear of the accident to Mr. Harrison. No one had won more respect and love on the other side of the Atlantic than their honoured brother. (Cheers.) The resolution was then carried with every sign of cordial affection.

The CHAIRMAN then referred to the suggestion of Mr. Braden, and warmly supported it, as did also the Revs. J. G. Rogers, A. Hannay, and Mr. Heath. of Hackney. The Rev. E. WHITE hoped it would not be brought on at the evening meeting, whereupon the following resolution was moved, seconded, and unanimously carried amid great applause:—

That this meeting, in view of the school board elections, would earnestly urge upon all electors connected with Congregational churches in London to support no candidates who are desirous to reverse in the interests of denominationalism, the policy which the board has hitherto pursued.

The assembly then adjourned to the new schoolroom of the Weigh House Chapel for tea.

At the evening meeting there was a very large attendance of ministers and delegates. The Rev. Dr. Kennedy again presided. After a hymn had been sung, the Rev. JAMES STIRLING, of City-road, offered prayer. The CHAIRMAN gave a brief résumé of the afternoon meeting for the instruction of those who had not been present, and mentioned that letters had been received from Drs. Binney and Stoughton, expressing their regret at being unable to be present at these meetings.

The Rev. J. P. GLEDSTONE then proceeded to read a paper on "The Increase of Congregational Churches in London in Twenty-one Years, from 1852 to 1872, inclusive." He stated of the 237 churches accounted for by the "Congregational Year Book," eighty-seven were the result of work within the last twenty-one years. These were the result, singly or combined, of local growth, missionary effort, colonisation, secession, and individual effort. About one-third of these churches owed their origin to individual effort, generously aided by such organisations as the London Chapel Building Society. Inquiry might, he thought, show that material growth had been attended with some declension of spiritual and moral efficiency, and that they were not now influencing the number of people whom this chapel agency ought to reach. But this was an open question which would doubtless be examined and settled in due time by the union. The paper then referred to the efforts of Wesleyans in London, who had provided accommodation for 35,000 more persons than existed in 1861; thirty-one new chapels having been erected. But then experience seemed more to show the need of men of power than of additional church accommodation. Reference was also made to other denominations, the Baptists having engaged to build one new place of worship every year. He believed the progress of the Church of England in London had been very great. According to the statements of the London City Mission, there were at least a million persons in London who could not find room to worship God in its Protestant churches and chapels if they wished to attend them. From his observation and by reading various publications upon the condition of London, he feared this was too near the truth; and if so, then surely they had work enough to do, and need build upon no other man's foundation.

Might not a general vigilance committee be appointed by this union to make a thorough examination into the religious wants of every part of the city and its suburbs, to call attention to them, and to urge upon capable churches their duty and privilege in relation to them? Or if one committee were found unequal to the work, could there not be a committee for each of the four parts of the city? Their duty would of course lead them beyond searching out for vacant places for independent chapels; they would be as jealous in keeping places from jostling against each other as they would be anxious to assert every real demand; they would be a barrier against sectarian rivalry, and against unneighbourly conduct on the part of churches, which would best agree by being separated by a reasonable distance, because thus they would best do the work of our Lord; they would do something to keep our suburban places from running into extravagance in chapel building, and strength saved there might be thrown into truly destitute districts; in a word, they would aid our churches to healthy evangelistic action for men's salvation rather than for denominational ends, and would help to remove the reproach that we Christians seem to care more to have our own forms and modes provided for our tastes than to spread abroad the simple Gospel of the grace of God.

At the conclusion of Mr. Gledstone's paper the Rev. S. HERDITCH invoked the Divine blessing on the deliberations of the conference. The CHAIRMAN

said the committee did not submit any resolution on this paper.

A considerable discussion followed. The Rev. A. HANNAY expressed a hope that they would soon obtain full vital statistics of the churches. The Rev. J. H. WILSON believed that Congregationalism would best lay hold of London by having strong centres of power, from which might be put forth efforts for the evangelisation of the district, as instanced at Stepney and Poplar. The increase of churches only kept pace with the increase of population, and there are still a million of souls who go to no place of worship for whom adequate accommodation is not provided. The Church of England, although they had managed to spend half-a-million of money, voluntarily subscribed—an honour to themselves and to the voluntary principle—have not 150 churches thoroughly equipped; a friend of his had put his hand on a list of eighty-seven of these which were Ritualistic churches. He would desire to encourage the committee to find out the exact amount of spiritual destitution, and communicate with the Chapel-building Society to see what they could do, and appeal at once for twenty-five or fifty new churches. The Rev. E. WHITE did not believe that the million persons of whom Mr. Wilson had spoken were entirely indisposed to listen to the Gospel message. In the north-west district, there were many hundreds of skilled artisans, numbers in the piano making trade, who would not enter a place of worship, who yet would listen to the City missionaries in their large factories. These City missionaries had a hold upon these men which very few professed ministers had upon their congregations, and there was nothing which they could not say to their hearers in regard to the Gospel. He believed that, in addition to these agents, they required a new class of ministers, some of whom should be what the Americans call "ministers at large"—men of the highest education, who would go forth from day to day to the homes of the people, and be prepared to meet infidel objections wherever they were raised. Mr. JOHN GLOVER said it was useless to appeal to rich men to increase churches, unless it could be shown that the existing churches were producing spiritual fruits, and themselves the centres of fervent spiritual life. Until this was done, he did not consider it desirable for the union to deal with questions of "bricks and mortar." The Rev. G. D. MACGREGOR did not think that it was ever contemplated that the union would build chapels; that would be done by the Chapel Building Society. He advocated the support, in unsupplied districts, of ministers qualified to become pastors, until the congregations became self-supporting, as had been done in Glasgow and Edinburgh; and this to be done by unions of churches in the various districts, who would thus be provoked to love and good works. The object at which Mr. Glover aimed—the elevation of the spiritual life in existing congregations—would at the same time be secured. (Cheers.) The Rev. R. MACBETH hoped that they would not be over earnest in repudiating the notion of bricks and mortar, although that might not be the primary intention of the union. The Rev. J. SINCLAIR said he could confirm what Mr. White had said in reference to the working men, of whom he saw a good deal. The mutual antagonism between employers and employed, and the worldliness and class distinctions seen in the churches, operated upon the working classes, and disinclined them to a profession of Christianity, to which they yet paid a sort of unintelligent respect. The Rev. A. HANNAY hoped that the suggestions made would prove useful as hints to the committee. He considered that even if no more chapels were built in the next ten years than had been built in the last ten years, it would be desirable to set about the work in a little better manner, in which the committee of this union, when they had obtained the confidence of the churches, might materially aid. After some further remarks from Dr. WEYMOUTH, of Mill Hill School, and the Rev. W. BRADEN,

The Rev. LLEWELYN D. BEVAN proposed the following resolution:—

That it be an instruction to the committee to make arrangements for promoting, as far as practicable, the holding of united mission services throughout the metropolis in the year 1874.

He believed the special efforts which were being made by other denominations were useful in bringing under the influence of the preached Word those who do not ordinarily attend places of worship, in directing attention to the broad facts of Christianity, and in stirring up both pastors and people. The Rev. W. BRADEN said their great want was real men and more life. If congregations could spare their ministers for three months to go to the Evangelical Alliance in New York, surely they might spare them for three or four months in two or three years to visit the churches of London as suggested. He thought this point should be brought before the members of their churches, especially those who were wealthy. It would be a grand thing if they could get an agency which would give them by this time next year two men of fine, manly, robust character, not afraid to meet any man on any question, political, social, or religious, working in some part of London. (Cheers.)

The Rev. G. M. MURPHY said there was no settled antipathy on the part of the working men to ministers of the Gospel. There was a great work to be done among them, and for doing it, they must not depend upon rich or great people, upon sensational teaching or preaching, upon baby-talk or upon anything like bribery. Mr. WINGFIELD suggested that much good might be effected by opening their places of worship on Sunday afternoons for

divine service, and by ministers and deacons recognising and employing the abilities which existed among the laymen of their churches.

The resolution was carried, as were also a vote of thanks to Mr. Gledstone, on the motion of the Rev. J. VINEY, seconded by Mr. KEMP; and a vote of thanks, upon the motion of Mr. R. SINCLAIR, seconded by the Rev. P. J. TURQUAND, to Dr. Kennedy for presiding, and to the Rev. W. BRADEN and the deacons for allowing the use of the Weigh House for their meeting. The CHAIRMAN, in his closing remarks, congratulated the union upon the excellent meetings which they had had that day and which, exceeded in numbers the early meetings of the whole Congregational Union of England and Wales. He believed this union was destined to grow and to be an infinite blessing.

The conference was closed with the doxology and benediction.

#### GENERAL CONFERENCE OF THE SOCIETY OF FRIENDS.

The General Conference of the Society of Friends convened to consider the condition and prospects of the denomination, assembled yesterday (Tuesday, November 11) at the large meeting-house in Bishopsgate-street, London. The proceedings may probably occupy the remainder of the week. The first day's attendance was very large—larger indeed than the usual gatherings at the "yearly meetings" held every month of May. Most of the leading Friends from all parts of the country, were present, and also a number of the younger members, who manifested great interest in the proceedings.

The conference commenced with several fervent prayers for the Divine blessing and guidance in the deliberations about to be engaged in. Mr. William D. Sims, of Ipswich, (Ransomes and Sims) was then chosen chairman, with two Friends for assistants, viz., Mr. Arthur Pease, of Darlington, (brother of the M.P. for South Durham), and Mr. John Stephenson Rowntree, of York, (author of a prize essay on Quakerism). Mr. Sims has entered upon his duties in a very able manner, and manifests great liberality and sound judgment in his mode of leading this interesting meeting. In the first place, he stated that it was desirable that there should be full liberty of expression, especially from the younger Friends; and he hoped the elder ones would rather give place, at first, to the latter, that so they might be able to gather plainly and in an outspoken manner the weak points of the body, and might the better arrive at conclusions as to the best modes of benefiting the society.

The first subject for discussion was the great and general falling off throughout the society in the attendance of the meetings for worship on Sunday evenings and on week-days, and also in the meetings for the transaction of the general business of the society. Mr. R. Spence Watson (solicitor, of Newcastle-on-Tyne), virtually opened the discussion on this question, and in a manly and eloquent speech stated that he and many other Friends deliberately absented themselves from Sunday evening meetings because they considered that having attended public worship once, in the morning of that day, they could be more profitably and more religiously engaged in the latter portion of it by staying at home and attending to the religious wants of their own families. A number of other younger Friends followed in a similar direction. Mr. Thursfield, of Kettering, and other speakers, said that they felt that they were serving God better, and doing more good to the Church and to their own souls, by devoting much of their Sundays to mission work amongst the poor rather than in sitting down in a silent unaggressive meeting in the afternoon or evening.

Some of the speakers fully followed the chairman's invitation to speak out freely. Such plain speaking was probably never before heard in any general gathering of the Quakers. Two gentlemen from Reading, in particular, delivered thoroughly "rousing" discourses. One of them told the elder Friends that they themselves were to blame for much of the indifference shown in some quarters as to the society; because some of them did not look after the young men in a kindly and sympathetic manner. He mentioned that his own son was a member of a Quaker meeting where he scarcely ever received any religious care from any of the heads of the body, and alluded to other similar cases.

The other Reading speaker said that some of the Quaker ministers needed themselves to be converted; also that he knew "elders" in the Society still unconverted. He had travelled much amongst the Friends, and had repeatedly heard their ministers preach mere "moral platitudes and bloodless sermons," which would have delighted Elias Hicks, the celebrated American Unitarian Quaker, so destitute were they of any reference to the precious blood of Christ, or the first principles of Christian redemption.

Another speaker said that the Quaker meetings were kept too clean and "respectable." It would be well for them to be more dirty—that is to say, instead of merely being open for some five hours per week, they should be scarcely ever shut, but constantly be utilised for religious and social purposes all the week through. Another Friend rejoiced that a more independent, and a bolder spirit was being felt in the society. The old broad brims and straight collars were being set aside; but a more earnest and non-formalistic feeling was being extended. Mr. Edward Pearson, of Wilmslow, asked the meeting what George Fox would say if he could be present. Would he make

it a primary matter whether sectarian meetings were well attended? or, rather, whether the extension of Christ's kingdom was promoted by house to house mission service, or, indeed, almost every other kind of earnest Gospel labour? He and other speakers feared that Friends had been in danger of making their society an end of effort rather than a means to a greater end—the service and promulgation of the Gospel of Christ.

Mr. W. C. Westlake, of Southampton, mentioned that on some occasions at the meeting-house in that town, he and his children had been almost the only attenders, and at such times he had felt that he could have been more religiously employed by worshipping at home.

And as one Friend after another rose and spoke out thus boldly and plainly, it was indeed evident that a new phase had come over the once comparatively stiff and dry aspect of such Quaker assemblies. It was manifest that henceforth the society must modify its plan of expecting its two and three meetings a week to be of the quiet, non-aggressive character of the last generation. The younger speakers, however, spoke hopefully of the main principles of Quakerism—they did not fear that the society would die out. But they were resolved that it should, so far as many of them were concerned, take a freer and more missionary form of development.

This first meeting of the Conference did not permit any formal resolution to be arrived at so early a period of the sittings. Many of the elder Friends must have retired to rest that night with hearts stirred at the unwonted vigour of the words to which they had listened. But it must also have given to them, and to the great body of Friends present, great encouragement and a sense of cheering thoughtfulness that with the altered aspects of modern Quakerism, there had been evinced, and on so wide a scale, the existence of so much hearty attachment to genuine Christianity, and so much genuine love of the society, amongst its earnest and intelligent members of the younger generation. The Friends may indeed thank God and take courage.

The Rev. R. C. Hutchings, for many years the Congregational minister of Ottery St. Mary, has accepted a very cordial and unanimous invitation to the pastorate from the Meadows Congregational Church, Nottingham, and commenced his labours there on Sunday last.

THE REV. H. WARD BEECHER.—We understand it to be probable, if not certain, that the Rev. Henry Ward Beecher will come to London in May next to preach the annual sermon for the London Missionary Society. It is said that he will at the same time open the City Temple now building for Dr. Parker and his flock.—*English Independent*.

STEBBING.—On the 6th inst. the Rev. W. H. Backett, of Cheshunt College, was recognised as pastor of the church and congregation at Stebbing, Essex. The service having been commenced by the Rev. J. Irvine, the introductory discourse was delivered by the Rev. T. C. Rook; the usual questions were asked by Dr. E. J. Evans, of Cheshunt College; the prayer was offered by the Rev. J. Raven; the charge was delivered by the Rev. J. S. Bright, of Dorking. In the evening there was a public meeting, and on the following Sunday the Rev. J. C. Rook preached to the people.

MISSION WEEK AT MILDMAY PARK.—Last Sunday an eight days' mission was inaugurated in the large Conference Hall, Mildmay-park, by an address to the young from Capt. the Hon. R. Moreton. The meetings are held each day at 11, 5, and 7.30, and the preachers include the Revs. George Savage, Hugh Hunter, C. B. Snapp, C. F. Cobb, Dr. Patterson, and Mark Guy Pearce; Lieut. Hay, and Messrs. Walter Robson, Gawin Kirkham, and William Taylor. The hall was erected by the late Rev. W. Pennefather, and seats 2,500 persons.

LECTURES TO YOUNG MEN.—Many of our readers will be pleased to learn that the customary Exeter Hall lectures, under the auspices of the Young Men's Christian Association, are about to be resumed. Our advertising columns contain the particulars of a very attractive programme for the winter season. Dr. Punshon will lead off on Monday, Nov. 24, by a lecture on "The Men of the Mayflower," and the other subjects are equally well chosen. We understand that the resumption of these lectures has been welcomed by the young men for whose benefit they are specially provided, and that the tickets for the course are in great request.

NONCONFORMIST UNION CHURCH, BELGRAVE, NEAR LEICESTER.—The memorial stone of the above place of worship was laid on Tuesday, November 4, by Richard Harris, Esq., of Leicester. Addressed were delivered by the Revs. J. P. Mursell, T. Stevenson, W. Evans, J. Wilshire, and J. Wood. H. Lankester, Esq., S. Viccars, Esq., George Baines, Esq., and George Anderson, Esq. The Rev. H. E. Von Sturmer read exceedingly suitable passages of Scripture, and the Rev. A. Mackennal sacred the dedicatory prayer. In the evening, about 200 assembled for tea in Belvoir-street Schoolroom (kindly lent for the occasion), after which a most enthusiastic meeting was held, when addresses were delivered by the Revs. J. W. Shaw, J. Morley Wright, and others. The total proceeds of the day (including promises) amounted to about 195*l*. The building is to be of red pressed bricks with Bath stone dressings, after a design by Mr. James Tait, architect, Leicester, to seat 500. The total cost, including site, will be about 3,500*l*,

about half of which has been already paid or promised.

METHODIST PROGRESS.—A meeting held on Friday evening at Clapham gives an excellent illustration of the mode in which Methodist work is commenced and carried on in the large towns. Up till July, 1872, this important suburb, containing a population of about 20,000, had been altogether without Wesleyan ministrations. On a valuable freehold site purchased in High-street, the leading thoroughfare of Clapham, Divine service was then commenced, and during twelve months a congregation of about 120 persons collected in two rooms which had been thrown into one. In September, 1873, a new school chapel was opened, which has been attended by a congregation of about 250 persons, and has in its Sunday-school some of the roughest and wildest children from the neighbourhood. On Friday afternoon, Mr. James Budgett, of Ealing Park, laid the foundation-stone of a large chapel to seat 1,050, which, with vestries, school, and site, will cost at least 10,000*l*. Towards this outlay the Metropolitan Chapel Building Fund will grant at least 3,000*l*, including a loan without interest of 750*l*. Although those connected with the movement had already given or promised about 3,500*l*, they nevertheless at the luncheon and evening meeting gave or promised in addition above 2,000*l* more. One of the leading men in the movement is the Rev. W. Arthur, M.A., who had given 500*l*, obtained from friends 1,000*l*, and yesterday evening promised 300*l* more. Mr. J. L. Hadley, the treasurer, who had given 500*l*, promised an additional sum of 300 guineas. The President of the Conference spoke at the meeting in the evening, and said that since the middle of July he had taken part in the opening of seventeen chapels, and the laying of the foundation-stones of five or six more. Dr. Punshon said that in Canada, which has a population about equal to London, they had in the last five years built a Methodist chapel (or church as it is there called) every week. In all its branches Methodism provided in the province of Ontario for 29 per cent. of the population, Presbyterianism for 22 per cent., and Episcopalians for 17 per cent. Mr. Nicholson, formerly a missionary in Ceylon, to which he is now returning after ministering in Paris for some time, spoke of Cingalese liberality, and told of one Cingalese gentleman who had given nine-tenths of the cost of one of their chapels there. The speeches were generally very short, most of the speakers rising and in a few words telling what they would give. The proceedings were characterised by a friendly spirit on the part of other churches—the Rev. Aubrey C. Price (Episcopalian), the Rev. J. G. Rogers (Independent), and the Rev. Dr. M'Flanear being present in the afternoon.

EAST DEREHAM.—REOPENING OF THE BAPTIST CHAPEL.—The Baptist Chapel of this town, after having been closed for several weeks for necessary repairs, was reopened for Divine service on Sunday, Nov. 2, when the morning and afternoon sermons were preached by the Rev. J. L. Whitley, of Leicester, and that in the evening by the Rev. T. A. Wheeler, of Norwich. There were large congregations and liberal contributions. On Monday afternoon, the ministers, deacons, and delegates of Baptist churches in the western division of the county assembled for conference and prayer, under the presidency of the Rev. T. A. Wheeler. The proceedings were characterised by much unity and devotion. After tea in the schoolroom the conference reassembled in the chapel, which was also opened to the public. The Rev. Dr. Brock, of London, who made it a special point to be present at this service, read the Scriptures and offered prayer. The Rev. G. Gould preached from the third verse of Jude. At its close, the desire was generally expressed that the discourse might be published. On Tuesday afternoon the ministers and people met again in the chapel, when the Rev. G. Gould conducted the devotional exercises. The Rev. Dr. Brock preached from John vi. 67—69. At the close of the services, tea was provided. The schoolroom was crowded. At seven o'clock the Corn Hall was opened for Dr. Brock's lecture on "Bunyan and his Times," and in half-an-hour the spacious building was filled in every part. Mr. S. Culley, of Norwich, presided, and the Rev. W. Freeman and the Rev. J. S. Wyard conducted the devotional service. The lecture itself was most masterly in composition and delivery, and at intervals was warmly applauded. Mr. Freeman moved, and Mr. Lane seconded, a vote of thanks to the lecturer and to the preachers at the reopening services, and the large assembly broke up. On Sunday, the 9th inst., sermons were preached in the renovated chapel by the pastor, W. Freeman. In the morning from Psalm cxxii. 1, 2, and in the evening from 2 Chron. xxix. 36. At the close of these services the gratifying announcement was made that no collections were required, for the entire cost of repairing and renovating the chapel and schoolrooms, amounting to about 100*l*, was provided for. By the generous donations of several members of the church and congregation, added to the contributions at these services, all outstanding liabilities of the church, in addition to the costs of renovation, were discharged, so that the church resumes its worship and work for Christ on this its ninetieth anniversary free from debt. Besides these satisfactory pecuniary results grateful acknowledgments were made of the spiritual blessings which had so signally attended these services, and of the obligations of the church to the honoured brethren the ministers of Christ, who, at considerable personal sacrifices, by their presence and preaching

had shown their sympathy with pastor and people in the good cause at East Dereham.

## Correspondence.

### FINSBURY SCHOOL BOARD ELECTION.—THE REV. JOHN RODGERS.

To the Editor of the Nonconformist.

SIR,—My attention has just been called to a letter in your impression of 29th ult., signed "A Finsbury Nonconformist," containing an erroneous statement which is so detrimental to the interests of a good man and true, that I throw myself upon your kind consideration to allow this correction to appear in your columns.

Your correspondent says, "The Church party have already four candidates in the field, to carry whom every nerve will be strained to the utmost." Now, Sir, it is evident to any reader of this letter that the Rev. John Rodgers is included in this indictment, and, as he is by no means a nominee of the Church party, but is being strenuously opposed by it, there is a manifest unfairness in attributing to him a support he does not possess, and the assumption of which will deprive him of that support (viz. Nonconformist) which originally sent him to the board, and to which he looks with confidence in view of the coming election.

Your readers will readily admit that the thoroughly unsectarian conduct of Mr. Rodgers on the board during the past three years, combined with his invaluable counsel and immense labour, pre-eminently entitle him to continued confidence and active support. Without the latter especially an educational calamity will befall; Mr. Rodgers will be excluded from the board.

I am, Sir, your obedient servant,

CHARLES GROOM,

Hon. Sec. to Rev. J. Rodgers's election committee, St. Thomas Charterhouse, E.C.

Nov. 8, 1873.

[The remarks of Mr. Groom will be heartily endorsed by all who are acquainted with Mr. Rodgers' meritorious and unsectarian labours on the London School Board.—*Ed. Noncon.*]

### MR. MIALL'S RETIREMENT.

(From the Pall Mall Gazette.)

The Times of this (Monday) morning has an article on Mr. Miall's intended retirement from public life which is an excellent specimen of the poorest kind of Times' leading articles. It suggests from first to last that Mr. Miall is a sort of disappointed fanatic who, having been engaged for many years in savage hostilities against the Church of England, has at length determined to retire from public life, ostensibly because he is growing old and finds himself less strong than he used to be, but really because he feels that his cause is lost, that his efforts have been all thrown away, and that his prospect of retaining his seat and carrying on the war in which he has so long been taking a leading part is a very doubtful one. This is the net result of one-half of the article. The net result of the other half is that the Church is perfectly safe, that its condition was never more sound, and that Mr. Miall's retirement is a proof of its soundness extorted from a bitter enemy.

Each half of this article appears to us to suggest several observations. As to the first half, which relates to Mr. Miall, it seems to us to be singularly unjust, though we are very far from being in any sense the admirers or partisans of that gentleman. To us, at least, he has always appeared a remarkably candid and honourable man, as little likely to tell his constituents a series of deliberate falsehoods about his health in order to cover a retreat as any public man in the country. Without professing to know anything of the local politics of Bradford, we have not the smallest doubt that Mr. Miall does honestly believe that he is resigning a sure seat, and that he is compelled to do so by the reasons which he assigns for that step. We are also strongly of opinion, looking back on his past career, that his hostility to the Church of England, however marked and eager, has always been fair, straightforward political dislike, the sort of opposition to which it is one of the avowed objects of our institutions to give a voice. We can see nothing specially factious or malignant in his procedure. He has been the political enemy of the Church as an Establishment, as others might be the enemies of the 10*l*. suffrage, or of open voting, or of any other institution of the day, good or bad.

The question, however, as to the treatment of Mr. Miall by the Times is a matter of very small importance, even in all probability to Mr. Miall himself. The questions as to the prospects of the Church of England and the probability of its being disestablished are of quite another order, and, indeed, either are or soon will be some of the most interesting of all political questions. Our own feeling is that to describe the Church as being in no danger, and to say that no progress has been made of late years in the direction of disestablishment, is to say what is altogether incorrect. The whole set of legislation for a good deal more than forty years has been in that direction. Before 1829 the constitution of the country was theoretically complete, though it was no doubt practically neglected, and the theory was that, though Dissent and diversity of worship were tolerated, conformity was the condition on which the right to hold all

political honours and emoluments depended. All this has been gradually cut away, till what remains to the Church of England is simply the possession of a certain amount of endowments, and the fact that its constitution is regulated by the law of the land, and not by a contract between its members. As far as political power or privilege is concerned it is on a level with all other religious bodies. No doubt this has relieved the Church of a good deal of odium. It has done away with many objections which were formerly urged against it with a good deal of effect; but it has left it in a singularly anomalous position. If it is no longer open to the old objections, it no longer satisfies the old theories. If it is not easy to say why it should be abolished, it is very difficult to say why it exists. It rests upon no principle. It is impossible to construct any rational theory about Church and State which will justify its existence, though no doubt it can be historically explained. It stands open to any attack which may be made upon it, its outworks being all cut away. A precedent has been established in the case of the Irish Church for its disestablishment, and precedents in abundance are supplied both by the colonies and by the United States as to what may be called the future state of disestablished Churches. To doubt, under these circumstances, that the question of the disestablishment of the Church of England is a very serious one, and that sooner or later it will have to be faced by Parliament, is, as it appears to us, mere wilful blindness. To doubt that the general course of thought sets in the same direction appears to us to be little less blind. Let any one look at the whole course of religious controversy of late years and ask himself candidly what its effect on practical politics is likely to be? It appears to us idle to doubt that its principal effect, or at least one of its principal effects, will be to make every politician in the country long to wash his hands as far as possible of the whole business, and to say to High Churchmen, Low Churchmen, and Broad Churchmen, Gentlemen, settle your matters among yourselves. Make what arrangements you please, and the courts of law will take notice of them as contracts, but the old attempts to settle them by law have broken down, and must be given up. We do not say that this is, or, indeed, can be, the permanent or ultimate attitude of the State towards religion, but it is an attitude towards which we are at present moving, and shall have to go through. Taking all this into account—and we might readily add some other considerations—it appears to us perfectly clear that the whole question of the maintenance or disestablishment of the Church of England is one which will assuredly occupy public attention before very long, and that if Mr. Miall's great object in life was to promote that object he cannot be said with any justice to have failed.

While, however, we feel that the subject is not one to be passed over with a smiling air of triumph and self-complacency, as if the danger was over, we would deprecate as strongly as any one the agitation of the question, and our belief that it most assuredly will be agitated does not in the least deter us from doing all that we can to defer it till the very last moment.

[Our contemporary goes on to state at some length its reasons for adopting that conclusion.]

#### THE LONDON SCHOOL BOARD ELECTION AND THE ST. JAMES'S HALL MEETING.

(From a Correspondent.)

Remembering the character of some meetings of the Church party during the last two or three years, I reached St. James's Hall on Thursday night a short time after the doors were opened. The precaution proved to be needless, for there were but few persons in the hall, and others only kept dropping in up to the time of commencement, when the place was about five-sixths full. So far as I could judge from appearances, it did not look like a very influential gathering, and as to the enthusiasm, I carefully noted that, even when it was its height, there were a considerable number of persons who seemed, like myself, mere lookers-on; while there were evidently present some who were altogether opposed to the object of the meeting. One of these pulled up a speaker in mid-career, by sharply crying out "Yes," in reply to the inquiry if education were of any use without religion; but the chairman was instantly down upon him, by telling him that the notification on the back of the ticket which gained him admission bound him over to acquiesce in the statements of the speakers, and the cry of "Turn him out," was actually raised by others. Another dissident made his presence known in an amusing way, by vigorously clapping his hands at the mention of Mr. Bright's name and then by clapping them still more vigorously, in reply to a counter-demonstration.

Certainly, the speech of the Bishop of London, who acted as chairman in the earlier part of the meeting, did little to generate enthusiasm, and, as I listened to him, I wondered, as I have always done when hearing his lordship speak, what the Crown could possibly have seen in Dr. Jackson to place him in so important a position as the see of

London. Still, the bishop was quite moderate in comparison with some who followed him, and was respectful in his references to his opponents—which they were not. He said that the meeting was meant to be an assertion that denominational schools—the schools where the consciences of all should be treated on fair and equal terms—should be respected; adding that he did not refer to Church schools specifically, but all schools giving "distinctive" religious instruction, which should be on an equality with schools in which there was no such distinctive teaching. He contended that to destroy, or supersede, denominational schools by non-religious schools, or to place them at a disadvantage, was a violation of the rights of conscience—a charge which, he admitted amid some laughter, used to come from another quarter. He also enlarged on the parental right to send children to schools where a religious education could be had; but did not say, as those who take that line never do say—how parental rights are to be respected when there is no choice of schools, and there are only those of the Church of England. For himself, he said that he had a conscientious objection to his money going to support schools where no religion was taught. I waited to see how the bishop would apply all these general statements to the case of the London School Board, and the particular elections which this meeting was intended to influence; but he presently said that the remarks he had made did not apply to board schools, on many accounts, and he did not wish to credit all board schools with this injustice, for the system he had spoken against did not work in some at all, or only very partially; but to this end things appeared to be tending, and, therefore, the matter required watching. That seemed to me to present a very slight ground for the holding of such a meeting; but then he went on to describe the mode in which the religious difficulty was dealt with by the London Board, and said, with reference to the reading of the Bible, that, though he did not undervalue the reading of the Divine writings, those who read might ask, "How can I understand it unless some man guide me?" That guide was absent from these schools, and what was taught was a dry *résumé*, with the motives for the work of the Saviour cut out. It became, therefore, a Christian duty to help the children in the teaching of the great truths of the Scripture, and to oppose a determined front to the attempts made to secularise the schools. Christian men must try to mitigate the evil of the present system by placing on boards religious men—Churchmen or Nonconformists, who would give religious teaching, and respect the consciences of those opposed to them.

From all which I could make out only this—that Churchmen having secured the election of a school board which admits the Bible, and has arranged to give religious teaching in all its schools, they must now advance further, and make the religious teaching more distinctive—that is more dogmatic—in other words, notwithstanding all the debates which it has occasioned, the arrangement already made is, if possible, to be disturbed, and a new religious platform constructed.

If the chairman was flat and feeble, that could not be said of the mover of the first resolution, Lord Shaftesbury, who was as lugubrious in reading the signs of the times—"dark, ominous, and fearful"—as he commonly is, and did his best to lash the meeting into a state of excitement, by the extravagance of his matter and the vigour of his manner. Were the schools which the Voluntarism of the Church and clergy had created to be extinguished? he asked; but he "would not say by what means this was being tried," and took refuge in the general statement that great efforts were being made to extinguish them, and that that meeting, and especially the presence of the bishop—was a sign of the fact—which I could not see. He vehemently commented on the changed attitude of Nonconformists, who after objecting to the State's doing anything for education, now insisted that it should do everything, and seemed to treat with scorn the idea that parents could give religious education to their children, and "what would be the worth of a religious education which depended upon a few hours' teaching every Sunday in a Sunday-school?" I longed to ask his lordship what was the worth of the religious teaching which most of the children get in the denominational schools, but I remembered the monition on the back of my card, and bore these and a good many other vulnerable, or absurd, statements with patient equanimity. Lord Shaftesbury also attacked the London School Board, in regard to its religious teaching, saying that it was not Jewish, Roman Catholic, Church of England, or anything else; but was a residuum of all sorts of religion "to which no human being could, possibly take exception." That, he said, "was not what they wanted." What then did they want? They desired something definite and distinctive; distinctive on the great truths of the Gospel, on which the Scripture teaching rested. They did not want the morality of Greece, Rome, Buddhism, or the Koran. They wanted the great and saving doctrines of the Gospel, under which so large a proportion of the world had lived and died. Here I should have liked to have asked the speaker which were "the great and saving doctrines" he wished to be taught, and then to have put the same question to Earl Beauchamp and Canon Gregory beside him; but so far as I could make out, his lordship did not care what religious views were inculcated

so that they were sufficiently "distinctive." That word seemed to solve every difficulty in his mind; while it started a host of difficulties in mine.

I suppose it was part of the plan of the meeting that a High Church earl was called upon to second the resolution moved by the Low Church earl; just as the next motion was submitted by a High Church and a Low Church canon. Earl Beauchamp's speech was a weak and watery one, and denounced secular education in the usual strain. He said that he could tell them a good deal, if time admitted, of the operation of the School Board for London; how they had provided greater accommodation than was absolutely needed in certain districts, and how schools had been erected in districts where the voluntary system was equal to all demands. But like other speakers, he found it a good deal easier to fly off into generalities, than to show why existing members of the London School Board, who have done their duty well, should be turned out to make way for a batch of London clergymen.

Before the resolution was put, it was asked if an amendment might be moved, to which, of course, a negative reply was given, and then the motion was carried. It affirmed that special efforts were needed to maintain scriptural instruction in board schools.

Canon Gregory was the next speaker, and the acclamations with which he was received by a portion of the meeting showed pretty plainly its real animus. I had only seen the canon in his surplice in St. Paul's, and when he had nothing more to do than read the service, but now that I saw him on a platform, and heard him speak, I had just the same wonder why he should have been made a canon, as I had that the bishop should have become one. Not that he did not speak with a certain degree of cleverness; but the cleverness was of so low an order as to produce a very unpleasant impression on the mind of a critical listener. In one respect it was very satisfactory to hear him; for instead of beating about the bush, he directly attacked the London Board in a speech conceived in the spirit of the resolution which he moved, viz.,

That the undue multiplication of schools by the present School Board of London has seriously imperilled the continuance of the existing system of voluntary schools, and has caused the unnecessary expenditure of a great amount of money; and therefore it is most desirable that candidates should be returned for the new board who will take the practical and not the theoretical want of the metropolis as their rule in providing fresh accommodation, and so preserve existing schools from unfair rivalry and the ratepayers from undue pressure of rates.

By a series of statistics, he tried to prove, first, that the board had seriously overrated the educational necessities of London; and then that it placed schools where they were not wanted, and would only injure existing schools. Of course, none but those who had previously gone over the same ground could at the instant disprove his statements; but if I had known nothing about the matter, I should have been led to regard his statistics with distrust, if it were only for the slap-dash way in which they were presented. I, however, remembered that the canon had had the opportunity of making good his case before the most friendly of all tribunals—a committee of the House of Lords; and, by passing the London School Sites Bill, the House of Lords had declared that the canon and his allies had failed to sustain their indictment against the board, and I marvelled—or I should have done so if the thing were not so common—at the assurance of this ecclesiastic in asking a public meeting to declare offhand, and without adequate examination, that the peers were wrong, and himself in the right! The freedom with which he charged the board with "reckless extravagance" was as noticeable as the vulgarity of his repeated allusions to "my money," allusions which recalled to my mind the fact that he himself is in receipt of 1,000*l.* a-year as a canon of St. Paul's—in addition to an incumbency—and that, if the canonry were abolished, nobody but the canon himself would be a bit the worse for it!

Unfortunately for the effect of one portion of Canon Gregory's speech, the Rev. J. Rodgers, one of the London Board, was present, and a letter of his to the *Times* having been referred to, he claimed to be heard, and then neatly said, that the construction which the canon had put upon that letter, was as false as his other statements—a shot which occasioned momentary confusion in the camp.

Canon Miller's speech was better in tone than most of the others, but was not important. The most pointed thing he said was in denouncing compulsory attendance at schools where religion was not taught as "intolerable tyranny"; he adding, that he had been a Liberal all his life, but "he was compelled to say that if you wanted a piece of thorough, good, downright tyranny, commend me to an ultra-Liberal"—a declaration which the Tories present received with shouts of delight. Towards the close of his speech, he referred to disestablishment. That, he said, would be a much more difficult business than some people thought, but if it did happen, it would, at least not be possible to say of the Church of England that in regard to the injunction of her Divine Master, "Feed my lambs," it had been weighed in the balance, and found wanting.

Mr. Charley, M.P., like Canon Gregory, showed some soreness at the fact that some Dissenting schoolrooms have been taken over by school boards, and even insisted that those schools were in reality Nonconformist, while supported by public money. Mr. Charley, however, did one thing which the previous speakers had been astute enough to avoid doing; for he brought out the fact that the denomi-

national schools could not compete with the board schools because of their inferiority. The school board, he said, was competing with voluntary schools by underselling them—by selling a superior article under cost price. The voluntary schools could not afford to do it, but the school board schools could, because they could dig deep into the ratepayers' pockets. This argument, of course carried the matter a great deal further than Canon Gregory's statistics, and showed—as, in fact, all the speeches did—that the supporters of the Church of England schools are more and more openly declaring war against, not only the Education Act of 1870, but against any really national system of education. Mr. Talbot, M.P., was as outspoken as Mr. Charley; speaking of the Cowper-Temple clause as "a blot and disgrace to the Act," and declaring that "there would be no conciliation until one of the parties was thoroughly defeated."

Poor as the meeting was, intellectually considered, it made it evident that in the approaching school board elections there will be no scruple whatever on the part of these Denominationalists to secure the election of their allies. They will raise the Biblical cry where that will be most effective; will frighten the friends of denominational schools, by telling them that they are about to be extinguished, and, above all, they will appeal to the prejudices of the mass of the ratepayers, by assuring them that they are being needlessly and recklessly taxed. And these tactics will certainly succeed, unless there be adequate effort to expose the real character of this new clerical crusade—a crusade which practically aims at stopping the progress of national education, and placing the education of the people into the hands of the bitterest sectarians.

#### UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations:—

##### SECOND B.A. EXAMINATION.—PASS LIST.

First Division.—William Bamford, St. Cuthbert's College, Ushaw; Robert Ashington Bullen, University College; Alfred Caldecott, private study; Samuel Churchward, private study; James Edmund Clarke, University College; Frederick Walker Clarke, New College; John Clarke, Western College; Henry Williams Cooke, private study; John Hawke Crosby, private study; John Dufour Ellenberger, the Pestalozzian School; George Emery, Wesleyan, Taunton, and private study; William Fisher, private study; Francis Gotch, University College; Edmund Raven Hollings, private study; Robert Edwards Holloway, New College, Eastbourne; Walter Hughes, Owens College; David Inglis, Lancashire Independent and Owens Colleges; John Jackson, private study; Benjamin James Leverson, University College; George Thornton Lewis, private study; Henry Mare, private study; James Atkins Martin, private study; Nathaniel Micklem, University College; Joshua Murgatroyd, Owens and Wesleyan, Didsbury; James Augustus Henry Murray, private study; Henry Norburn, private study; Edward Parry, University and Manchester New Colleges; James Pickop, private study; Henry Plumley, private study; Walter Joseph Ruscombe Poole, Stonyhurst College; Lionel Edward Pyke, private tuition; Archibald James Holme Russell, University College; William James Russell, private study; Alfred George Savile, private study; James Shaw, Queen's College, Belfast; Lawrence Mark Simmons, City of London School and private tuition; John Allen Slater, Wesleyan College, Taunton; Thomas Stoate Sully, University College; Joseph William Thompson, University College; John Walton Tyrer, private study; Henry Dunn Waugh, University College; William James Woods, New College.

Second Division.—Dendy Agate, University and Manchester New Colleges; Charles Ashford, Lancashire Independent and Owens Colleges; Evan Banks, St. Cuthbert's College, Ushaw; Alfred Henry Burton, University College and private tuition; Robert Capron, private study; Richard Mulman Chiswell, Owens College; Hy. Scott Ryan Goodlove Chuckerbutty, University College; Henry Clarke, private study; William Raymond Connelly, St. Cuthbert's College, Ushaw; Frederick Henry Corder, private study; William Robert Cox, private study; William Arthur Foxwell, Wesleyan College, Taunton; Arthur John Gostick, private study; Edward Heel, Culham College; Augustus Felix Lalor, private study; Edward Henry Lazarus, Owens College and private tuition; Richard Lovett, Cheshunt College; William Partington Mann, private study; Samuel Blennerhassett Miller, private tuition; David Charles Moss, private study; Thomas Henry Ormston Pease, University College; Edward Peter Rice, Cheshunt College; William Godfrey Shaen, University College; Richard Tyrer, private study; James Alfred Vane, Wesleyan, Taunton and Didsbury; Charles John Willdey, private study; John Edwin Wood, Wesley College.

##### SECOND B.Sc. EXAMINATION.—PASS LIST.

First Division.—Jean Arthur Hullard, First M.B., University College; Leonard Lyell, private study; Arthur Milnes Marshall, B.A., St. John's College, Cambridge; Henry Shoveller Robertson, B.A., Old Trafford School and Owens College; Charles Alfred Weber, B.A., University College; James Cecil Witton, private study.

Second Division.—James Barnes, Owens College and private study; Cornelius Bulbeck, private study; Frederick Chapple, B.A., Wesleyan College, Westminster; Arthur Walton Fuller, Owens and Emmanuel, Cambridge; Charles William Huson, Queen's College, Liverpool; Arthur Samson Napier, Owens College; Adam Speers, private study; James Heber Taylor, M.A. Oxford and Cambridge, private study; Sydney Howard Vines, First M.B., Christ's, Cambridge, and Guy's Hospital; William Barton Worthington, Owens College.

##### COLONIAL EXAMINATIONS.—DOMINION OF CANADA.

###### JUNE MATRICULATION.

First Division.—William John Fraser (818), St. Catherine's Collegiate Institute, Ontario.

MAURITIUS.—JUNE MATRICULATION.  
First Division.—Ferdinand Broër Mathieu Wöhrnitz, Royal College, Mauritius.  
Second Division.—Pierre George Hullard, Royal College, Mauritius.

##### FIRST B.A. EXAMINATION.—PASS LIST. (MAURITIUS.)

First Division.—Nemours Jean-Louis (259), Royal College, Mauritius.

#### ELECTION INTELLIGENCE.

EXETER.—Sir John Coleridge having accepted the chief justiceship of the Common Pleas vacates his seat. The Liberals have adopted Sir Edward Watkin as their candidate. He addressed a large meeting of electors on Saturday night. Sir Edward said that great as have been the triumphs of the Liberal party in past times, their labours were not at an end. The franchise in counties required extension, and anomalies in the distribution of political power must be rectified. He spoke against the game laws, in favour of a better law for the transfer of land, and said the relations between capital and labour demanded the attention of Parliament. The inquisitorial taxation on uncertain and precarious incomes should be equalised or abolished, and union should be restored between the Liberal Churchman and the Nonconformist by a generous change in clauses of the Education Act tending to put an end to strife without interfering with the religious education of children. The meeting unanimously pledged itself to use every legitimate means to return Sir Edward to Parliament. Mr. Arthur Mills, the Conservative candidate, has issued his address and begun his canvass. Exeter has a population of about 45,000, and there are more than 6,000 electors upon the register. At the general election of 1868, which was the first occasion since December, 1832, that the constituency had returned two Liberals, the result of the poll was as follows:—Sir J. D. Coleridge (L.), 2,317; Mr. E. A. Bowring (L.), 2,247; Sir John Karslake (C.), 2,218; Mr. A. Mills (C.), 2,026. When Sir John Coleridge was appointed Solicitor-General in December, 1868, no opposition was offered to his re-election.

BATH.—The Liberals of Bath claim a net gain of forty-four on the recent revision of the list of Parliamentary electors for that city.

WEST GLOUCESTERSHIRE.—Mr. Marling, M.P., having decided to retire at the general election, the Liberals of the division have decided to bring forward the Hon. Charles Berkeley in his place. Mr. Berkeley has explained his views to a deputation. He stated that after hearing Mr. Bright's views on the education question, he had no hesitation in pledging himself to support a modification of the 25th clause of the Act. This explanation was deemed satisfactory.

HAVERFORDWEST.—Lord Kensington, M.P. for Haverfordwest, having accepted the post of Groom-in-Waiting to the Queen, his seat has become vacant. The Conservatives intend bringing forward Colonel Peel, who is at present abroad. The new writ will be issued to-morrow.

MALDON.—The *Daily News* says:—"It is stated that the Liberals of Maldon have some intention of inviting Mr. Miall, M.P., to contest that borough at the next election. It is thought that Mr. Miall's health would allow him to contest a small borough, although he may deem it advisable to retire from the representation of a large town like Bradford." The vacancy will be caused by the retirement of Mr. Bentall, the present Liberal member for Maldon. Mr. G. M. W. Sandford, the former Conservative member for the borough, has issued an address offering himself as a candidate.

#### LORD MAYOR'S DAY.

Lord Mayor's Day in London was on Monday observed with the ceremonial intimately associated with the day by immemorial usage. The weather was not auspicious. There was no fog, but a damp heavy air, always thick with mist and occasionally stirred by a fall of rain, hung over the city. The civic procession set out from Guildhall about half-past one, and slowly threading its way through some of the city streets, entered the ward of Aldgate, of which the new Lord Mayor is the representative in the Court of Aldermen. An address of congratulation was there presented to his lordship, who having briefly replied, progress was resumed. The procession reached Westminster shortly before three o'clock, and the principal civic dignitaries, having entered the Court of Exchequer, the Lord Mayor (Alderman Lusk, M.P.) was introduced to the judges by the Recorder, who said—

The gentleman upon whom this great distinction had been conferred was the architect of his own fortunes, and his case afforded another of the many proofs which they had in this happy land that such honours were not the exclusive privilege of any single class, but were within the reach of all who, by persevering, honest, and intelligent industry, sought to attain them. The Lord Mayor was left an orphan at an early age, with little better heritage than a father's good name, and the example of a life of honest toil. He received a good education, which in Scotland was not denied to the poorest, and afterwards came to this country with the intention of pushing his fortunes in the world. His progress at the commencement was necessarily slow, but it was sure, and without unduly hastening to be rich, he was now the principal partner of a very important firm which occupied a very high position in this great centre of industry and commerce. It was natural that those who had watched his career and who knew his worth should be anxious to secure his services for

the public weal; and accordingly some years since he was elected to be the alderman of his ward. But higher honours were in store for him; for at the last general election he was elected Parliamentary representative for the important borough of Finsbury. His fellow-citizens having proved the worth of his services, and judging from the experience of the past, had now elected him to be their chief magistrate—fully satisfied that his career in the future will be worthy of that in the past, and that in the high dignities to which he has been elected he will maintain and uphold the honours and privileges and interests of the great city over which he is now called upon to rule.

A complimentary speech was made by the Lord Chief Baron, and the Lord Mayor made the usual declarations. The pageant then returned to the City by way of the Thames Embankment. As on former occasions the line of route was crowded with spectators, although the weather was wet and cheerless.

In the evening there was a splendid banquet at Guildhall, which was attended by a large number of distinguished guests, including most of Her Majesty's Ministers. Covers were laid for 875 persons. On the right hand of the Lord Mayor was Sir Sydney Waterlow, the ex-Lord Mayor, and Her Majesty's Ministers, including Mr. Gladstone, the Lord Chancellor, Mr. Lowe, Mr. Goschen, Mr. Cardwell, Mr. W. E. Forster, Mr. Chichester Fortescue, Mr. Stansfeld, the Marquis of Hartington, and the Earl of Kimberley. The usual loyal toasts having been proposed, Mr. Cardwell responded for the "Army," making a vague reference to "the small war on our hands." Mr. Goschen, in responding for the "Navy," said that the present crews were excellent—equal, and in many respects superior, to the crews with which the ships sailed in times past. Eleven squadrons, besides single ships engaged in special service, are training our seamen, and performing various duties throughout the globe, and from 150 to 200 ships were bearing the white ensign all over the globe. The Austrian Ambassador, Baron von Beust, represented the Foreign Ministers, and Lord Chancellor Selborne the House of Lords, which, he said, though slow to move, would not be found, where the public interest required it, opposing the well-proved wishes and opinions of the people. The Lord Mayor having proposed "Her Majesty's Ministers," a toast which was received with loud cheers.

Mr. Gladstone, in responding, said he hardly knew how to answer the Lord Mayor's friendly invitation to disclose the secrets of the Cabinet. But he must remind them that one of the understood duties of a Minister on such an occasion was to study how little he could tell. With the world in general they were on good fellowship. With regard to the exception on the Gold Coast of Africa, deplorable as were the incidents which had occurred, they might at least serve to impress on the minds of the people of these three kingdoms great circumspection with regard to the primary steps in establishing new and ill-defined relations, which relations when once they were established were found to entail consequences and to impose duties which were never dreamed of at the first moment of their creation, and which might undoubtedly be attended with much of temporary embarrassment and inconvenience. In some parts of Europe there was embarrassment, and a want of union between classes, but it was their cordial desire to promote, in every suitable way, the welfare of other countries whom they regarded as brethren in the great community of Christendom and of mankind. (Hear, hear.) As regards the three kingdoms, drawing inspiration from vivid pictures drawn of them, the condition of things was very deplorable indeed.

It is very deplorable indeed. In truth, it is so deplorable that there is something unnatural in an assembly of a thousand of the most distinguished citizens of London gathering round the festive board of the Lord Mayor, and enjoying themselves without stint, when their country is undergoing such horrible afflictions. (Laughter.) According to those representations, for a great many years, and particularly within the last five, there has not been a single interest in the country that has not been threatened or assailed, and a great many of them have been destroyed. It is a very extraordinary circumstance, indeed, that all this mischief should have been done without our knowing it; because I must say that although I see constant statements of this kind, I have not been so fortunate, or unfortunate, to find anyone who could give me chapter and verse. (Cheers.) What are the signs of the conditions of the country? They say that the interests of the country are assailed; but I say that the aggregate of the country is made up of its separate interests; and therefore if all these interests are assailed the condition of the country in the aggregate must be miserable; just as if a man had one disease in his right leg and another in his left, one in his right arm and another in his left, and if in addition to all this his trunk was subject to various maladies, his condition, you will all agree, would not seem to be very favourable. (Laughter.) What is the general condition of the country at this moment, so far as its moral condition depends on its public policy? I say it has not retrograded. Whether Parliament may in every instance have been wise in the measures it has adopted, I will not undertake to say; but I will undertake to say that at no period has the policy of Parliament been inspired by a greater anxiety to promote the good of the people than during the years to which these disparaging references are made. But if we are to speak of this material condition, although I should be sorry, indeed, to be understood for a moment as endeavouring to impress upon you that material goods are the chief good for which men exist, yet at least they have this advantage, that they can be more readily made the subject of argument and controversy, and random allegations can be more readily brought by them to the criterion of some conclusive test. Now, I want to know where are those signs of the material condition of the country? No

doubt it has been constantly asserted, from the day when I was a child to the day when I am now passing into old age; that those changes would bring ruin upon the country. I should weary and exhaust you were I to attempt to refer to the long list of legislative changes, with regard to every one of which it has been boldly predicted that they would involve the ruin of the country. Yet almost every one of those changes as to which our prophets have uttered such dismal vaticinations have been adopted by the free will of our intelligent Parliament, and of a people who knew what it wanted and how to gain its ends. And where are we now? I ask you was there ever a time when the institutions of the country were more firmly or more deeply rooted in the people's affections? I ask you, was there ever a time when the classes that make up a great community were more firmly united together by the bonds of good Government? I am almost ashamed to descend to such considerations, and to ask you again whether there ever was a time when the trade of the country was more prosperous, or when the revenue exhibited a more extraordinary buoyancy and elasticity than it had done during recent years? Not only that; but was there ever a time when industry and commerce have had such an extraordinary extension? And that extension has been attended with this peculiar feature, that along with it there has been a constant confirmation of the basis on which it rests. While it has been made wider and larger, it has also become firmer and more solid. Many of us will remember the time when a disturbance in some great country, or the loss of some particular market, or the casual occurrence of a bad harvest, was enough to throw us into distress; but now we have established our relations, not merely with this country or with that, but with the whole human race, so that a partial failure does not now effect us. This prosperity has been attended by the, in some respects, questionable advantage of increasing the number of our rich men; but it has also increased the resources of the poor man, and enabled the labourer of this country, to whatever class he may belong, to find a more abundant subsistence for his wife and family, and so has attached him more firmly to the laws and institutions amongst which he lives. That, I confess, may be a prejudiced view on my part, but I own I think that that is the mode in which we are justified in meeting the lugubrious accounts which are continually palmed off upon the people with regard to what is supposed to be the miserable condition of the country. (Cheers.)

The right hon. gentleman concluded by proposing the health of the Lord Mayor, which was cordially responded to. The Lord Mayor, having returned thanks, proposed the health of the ex-Lord Mayor, to which Sir Sydney Waterlow responded. The Lord Mayor then proposed "The House of Commons." Mr. Lowe, in returning thanks, said that when he read the description of them by their daily and weekly censurers, he wondered how they existed from day to day in the face of an indignant generation. They might adapt what had been said of the fair sex, and say—

Other men have many faults,  
Statesmen have but two,  
There's nothing right they say,  
There's nothing right they do.

(Laughter.) Still, we had a hope, and that hope, as the Lord Mayor has pointed out, was that, bad as they were, there might be worse. (Hear, hear.) He took up the Lord Mayor's quotation—

Thus conscience does make cowards of us all:  
And enterprises of great pith and moment,  
With this regard their currents turn away,  
And lose the name of action.

He believed that, bad as they were, the country was prepared to put up with them rather than cast their eye to that unknown country "from whose bourne no traveller returns." (Cheers.) Some other toasts followed.

#### NEW MAYORS.

ABINGDON—Mr. John Kent.  
ANDOVER—Mr. William Henry Parsons.  
ASHTON—Mr. Abel Buckley (L).  
BANBURY—Mr. John Philip Barford (C).  
BATH—Alderman Hunt (L). Fifth time.  
BARNLEY—Mr. C. Newman (L). Re-elected.  
BARNSTABLE—Mr. Thomas May (L). Re-elected.  
BATLEY—Councillor W. Brooke (L).  
BEVERLEY—Mr. Henry Edward Silvester (C).  
BIDEFORD—Mr. John Narroway (L).  
BIRMINGHAM—Mr. Joseph Chamberlain (L).  
BLACKBURN—Mr. John Pickop (C).  
BOLTON—Alderman Marsden (C).  
BOOTLE—Mr. William Geves (C).  
BOSTON—Mr. W. Haigh Bailes (C). Re-elected.  
BRADFORD—Mr. M. Rhodes (C). Wesleyan.  
BRIDPORT—Mr. T. D. Daniel (C).  
BRIDGWATER—Mr. J. R. Smith (C). Re-elected.  
BRIGHTON—Mr. J. L. Bridgen (C). Third time.  
BRISTOL—Alderman Thomas Barnes (C).  
BURNLEY—Councillor John Massey (L).  
BURY ST. EDMUNDS—Mr. Charles D. Leech (L).  
CAMBRIDGE—Mr. Alderman John Death (C).  
CANTERBURY—Mr. George Harrison (C).  
CARDIFF—Mr. William Dachel (L).  
CHESTER—Mr. W. M. Williams (C).  
CARLISLE—Mr. J. Clarke (C).  
CARNARVON—Mr. J. Rees, re-elected.  
COLCHESTER—Mr. Edward A. Round (C).  
COVENTRY—Mr. Henry Soden (L).  
DOVER—Mr. F. S. Pearce (C).  
DEVENPORT—Mr. Alfred Norman (L).  
DROITWICH—Mr. S. S. Roden (C).  
DERBY—Mr. George Wheelton (L).  
DEWSBURY—Alderman Joseph Day (L).  
DONCASTER—Mr. W. C. Clarke (C), third time.  
DORCHESTER—Mr. George Gregory (C).  
DUDLEY—Alderman W. Wilkinson (C).  
DURHAM—Mr. Randal Stevenson.

EVESHAM—Alderman Oswald New (L).  
EXETER—Mr. C. J. Follett (C).  
FALMOUTH—Mr. Richard Chaffer Richards (L).  
FOLKESTONE—Mr. W. Wightwick (C).  
GATESHEAD—Mr. George Charlton (L).  
GLOUCESTER—Mr. H. Allen (L). Wesleyan.  
GODMANCHESTER—Mr. Bateman Brown (L).  
GRANTHAM—Mr. Lawrence Ridge (C).  
GRAVESEND—Mr. W. Lather (C).  
HALIFAX—Alderman Thomas Wayman (L).  
HEREFORD—Mr. E. E. Bosley (L). Third time.  
HERTFORD—Mr. W. Baker (C).  
HANLEY—Councillor Henry Cartledge.  
HULL—Mr. J. L. Seaton (L).  
HUNTINGDON—Mr. Philip Edward Tillard (C).  
HUDDERSFIELD—Alderman Brooke (L).  
HASTINGS—Alderman Gausden (L).  
IPSWICH—Mr. Barrington Chevallier, M.D., (C).  
KENDAL—Mr. G. F. Braithwaite (C).  
KIDDERMINSTER—Mr. H. Dixon (L).  
LANCASTER—Mr. Thomas Storey (L).  
LAUNCESTON—Mr. Thomas Stephens (L).  
LEEDS—Alderman Marsden, Wesleyan, (L).  
LEICESTER—Alderman William Kempson (L).  
LICHFIELD—Mr. Frederick Webb (L).  
LISKEARD—Mr. John Elliott (L).  
LINCOLN—Mr. Joseph Maltby.  
LIVERPOOL—Mr. A. B. Walker (C).  
LONDON—Mr. John Yates (L).  
LYNN—Mr. John O. Smetham (C), re-elected.  
MALDON—Mr. R. Smith.  
MANCHESTER—Alderman Watkins (L).  
MONMOUTH—Mr. A. Rolls (C), fourth time.  
MAIDSTONE—Mr. Alderman Clifford, re-elected.  
MACCLESFIELD—Alderman W. Carr.  
MIDDLESBRO'—Mr. G. Williams (C).  
NEWARK—Alderman Harvey (C).  
NEWBURY—Mr. Hickman (C), fourth time.  
NEWCASTLE (STAFF.)—Mr. Arthur Leech (C).  
NEWCASTLE-ON-TYNE—Mr. Addison Potter (L).  
NEWPORT (MON.)—Mr. Nelson Hewetson (L).  
NORTHAMPTON—Mr. R. Turner (L).  
NORWICH—Mr. S. Gurney Buxton (C).  
NOTTINGHAM—Alderman Howitt, Wesleyan, (L).  
OLDHAM—Alderman E. Whittaker.  
OSWESTRY—Mr. C. W. Owen (C).  
OXFORD—Mr. Sheriff Galpin (L).  
PENRYN—Mr. Michael Lavin (L).  
PEMBROKE—Mr. W. Williams.  
PENZANCE—Alderman F. Boase (L), sixth time.  
PLYMOUTH—Mr. A. Rooker (L).  
POOLE—Mr. John Sydney Hudson (L).  
PORTSMOUTH—Mr. George Edward Kent (C).  
PRESTON—Mr. John J. Myers (C), second time.  
READING—Mr. Alexander Beale (C).  
RIPON—Alderman Thompson (L).  
ROCHDALE—Alderman Charles Whitaker (L).  
ROCHESTER—Mr. James Latchford Edwards (L).  
ROMSEY—Mr. Walter Godfrey (L).  
RYDE—Mr. Thomas Leach (C), re-elected.  
SALFORD—Alderman Harwood (L).  
SALISBURY—Mr. H. Brown (C).  
SCARBOROUGH—Mr. G. White (C).  
ST. IVES—Mr. George Williams.  
STOCKPORT—Mr. T. Bayley.  
SHEFFIELD—Alderman Hallam (C).  
SOUTHAMPTON—Mr. Edwin Jones (L).  
SOUTH MOLTON—Mr. William Gould Smith.  
SOUTH SHIELDS—Alderman Terriott Glover (L).  
STALEYBRIDGE—Alderman T. Fernihough (C).  
STAMFORD—Mr. T. G. Mason (C).  
SUNDERLAND—Mr. A. G. Mackenzie (C). Re-elected.  
STOCKTON—Mr. G. M. Watson (C).  
SWANSEA—Alderman Thomas Powell (C).  
STOCKTON-ON-TEES—Mr. G. Metcalf (C).  
SHREWSBURY—Mr. C. W. Owen.  
TYNEMOUTH—Mr. R. W. Surtees (C).  
TAMWORTH—Mr. Peter Aitken (L).  
TORRINGTON—Mr. R. L. Tapley (L).  
TIVERTON—Mr. W. N. Row (L). Re-elected.  
TRURO—Mr. James Tannahill (L).  
WAKEFIELD—Mr. T. W. Haigh (C). Re-elected.  
WALSALL—Ald. R. W. Brownhill (L). Re-elected.  
WARWICK—Lieut.-Col. Greenway (C).  
WELLS—Mr. J. G. Everett (C).  
WELSHPOOL—Mr. D. P. Owen.  
WEST HARTLEPOOL—Mr. John White (C).  
WEYMOUTH—Mr. Jas. Robertson (C). Third time.  
WIGAN—Mr. Nathaniel Eckersley (C). Fourth time.  
WINCHESTER—Mr. Budden (L).  
WINDSOR—Alderman John Jones (C). Third time.  
WISBEACH—Alderman Ford (C).  
WOLVERHAMPTON—Mr. Wm. Highfield Jones (L).  
WORCESTER—Mr. H. G. Goldingham (C).  
WREXHAM—Mr. Lloyd (L).  
YEovil—Mr. James Curtis (C). Third time.  
YORK—Alderman John March (C).  
YARMOUTH—Mr. Henry Teasdale (C).

#### THE SCHOOL BOARD ELECTIONS.

##### CITY OF LONDON.

The Church party have brought forward Mr. Francis Peek in conjunction with Canon Gregory. The four sitting members have put forth a joint address asking for re-election. They are Mr. Morley, M.P., Alderman Cotton, Sir John Bennett, and Mr. Gover.

##### MARYLEBONE.

The Rev. Llewelyn D. Bevan, of Tottenham-court-road Chapel, has consented to stand as a candidate for this division, and has issued the following address to the ratepayers:—

Ladies and Gentlemen,—I have been urgently requested by several of the electors of this division to become a candidate at the ensuing election of the Lon-

don School Board. I therefore beg you give me your support. I appeal to you on the following principles:—

1. Absolute Undenominationalism.
2. The distinctive separation of the secular from the religious instruction.
3. The religious instruction to be given by the voluntary effort of religious people.
4. Strict economy in carrying out the purposes of the Education Act.

It will be my earnest endeavour to secure for every child in London a first-rate elementary education, and for any who may give evidence of special promise, opportunities for advance to the highest forms of education which the resources of our country can furnish.

I beg to remain, yours respectfully,

LLEWELYN D. BEVAN.

23, Torrington-square, W.C., Nov. 6, 1873.

##### LAMBETH.

The Rev. J. G. Rogers, B.A., of Clapham, has declined to stand, and at a meeting held last week at the Lambeth Baths, Mr. H. R. Ellington in the chair, the following resolution was adopted:—

That this meeting of electors of Lambeth and others cheerfully recognise the past labours of the School Board for London so far as it has sought to do its own true work, and has resisted the various attempts at priestly domination which have been made, and trusts that the members of the new board will not tolerate any endeavours to swamp or hinder the work of the school board schools by the advocates of an intolerant and inefficient denominational system.

The Rev. J. G. Rogers complained of the aggressive action of the established clergy with regard to the coming school board elections. The people were threatened with a perfect avalanche of clerical candidates, who, however they might differ amongst themselves, all conspired to get the children's education into their hands. What he wanted was not dogmatic, but useful education for the people; and if the clergy wanted means for religious education, let them apply a portion of the enormous Church revenues to the purpose. The educational rate was a halfpenny in the pound, and he asked his hearers, were they prepared for the sake of saving that sum to pass their children over into the hands of denominational teachers? ("Hear, hear," and "Is the education to be free?") The bribe which the denominationalists offered for having the education of the children handed over to them was just half-a-million of money, being the annual amount of their subscriptions. Instead of Mr. Rogers, the Rev. G. M. Murphy has consented to be the working men's candidate, on condition that the contest does not involve him in any expense; so that the Liberal candidates for Lambeth will now be—the Rev. G. M. Murphy, Newington (Congregationalist); Mr. James Stiff, Stockwell (Baptist); and Mr. Hugh Wallace, Battersea (Wesleyan). Each of these gentlemen will maintain the work of the school board in its integrity, and resist every endeavour to extend the principle of denominationalism.

##### WESTMINSTER.

At an adjourned conference of representative electors of Westminster and Nonconformists, held at the Victoria Chapel, Vauxhall-bridge-road, the Hon. Lyulph Stanley presiding, it was decided only to propose one candidate advocating their principles, and Mr. George Potter was unanimously selected. Mr. Rodwell strongly objected to the exclusion of the Bible as a reading-book from the schools, and said he only upheld Mr. Potter because he believed him to be a member of a Christian church. Mr. Adams seconded the adoption of the report, and thought they could safely trust such a man as Mr. Potter—a man who devoted the whole of his spare time on Sundays to teaching poor children religion. (Loud cheers.) Mr. Stephens mentioned that although Mr. Potter was unsuccessful at his last candidature, they must remember that at that time another "working man" candidate was in the field, and that the two received sufficient votes to carry one in triumphantly. (Cheers.) He said there was a deal of prejudice with regard to Mr. Potter, which he was sure would be dissipated if his character and the truth were known. Mr. Greedy explained that a number of gentlemen had been requested to stand, but that the choice of selection was necessarily very limited. He thought if there had been any change of opinion since the last election it was more in their favour than otherwise. (Cheers.) Eventually, on the vote being taken, the report was adopted unanimously. Mr. Potter has issued the following address to the ratepayers:—

FELLOW ELECTORS,—On Thursday, 27th inst., you will be called upon to elect members to the London School Board. I have accepted the invitation of two important sections of the constituency to offer myself as a candidate for one of the five seats. I am in favour of establishing board schools in every district where education is deficient, but I am opposed to the appropriation of rates for denominational and sectarian ends. I am in favour of all measures that will make education free to the poor, and compulsory to the careless. I have no objection to the Bible being read, and religion being taught in board schools, at times not set apart for secular education, believing that the absolute separation of secular and religious instruction in our national schools is the only solution of the religious difficulty. In asking for your votes I do so for two reasons—firstly, as a working man, and secondly as a Nonconformist. As a working man, because the labouring classes are entitled to a fair share of representation upon school boards. As a Nonconformist, because I desire to see all rate-supported education free from sectarian teaching and dogmatic instruction. As no other candidate is put forward on this "platform," I ask all those who are in favour of my principles to give me their five votes, and thereby secure the return for Westminster of one member who is in favour of compulsory, free, and unsectarian education. If you elect me, my best efforts shall be devoted to obtain the most efficient education at the least possible cost. Meetings

will be held in various parts of the district, at which I shall have the honour of fully explaining my views.—I am, yours obediently,

GEORGE POTTER.

96, Denbigh-street, S.W., Nov. 7, 1873.

HACKNEY.

As already stated, Mr. Smithies has retired, and the other three sitting members, Mr. Chas. Reed, M.P., Mr. J. H. Crossman, and the Rev. J. A. Picton, M.A., seek re-election. The two new Church candidates, Mr. Forster and the Rev. Mr. Pilkington, a curate, have, we are told, eighty clergymen on their committee. The following is the greater part of Mr. Picton's address to the ratepayers of the borough of Hackney:—

Ladies and Gentlemen,—I see no reason to alter my conviction that the public money cannot justly be spent on the propagation of any sectarian views of religious truth. It is false to say that I am opposed to religious teaching. On the contrary, I advocate and practise it; but on condition that no one is compelled to support it. The so-called "unsectarian" instruction given in board schools, under a legal bondage fatal to all spiritual freedom, is no solution of this question. It is a feeble makeshift, to which it is impossible to attach any moral or spiritual value. It includes enough to offend the scruples of large and important denominations. Yet those who advocate it do not regard it as sufficient, and it is generally condemned by the clergy as grossly inadequate, or even mischievous. Thus about one-fifth of the scanty time available for the education of the poor is wasted, or worse, in a futile attempt to get the State to do the work of the Church. The only real solution is a complete separation between the secular instruction which we demand from the State, and the religious teaching for which we look to the Church. Should it be your pleasure to re-elect me, I should desire to go, as I went before, with a view to modify, where I cannot wholly prevent, a mischief, which not only violates religious equality, but seriously hinders the progress of education. Compulsory attendance is now the law of London. It had my hearty assent, and I believe also your approval. It has already increased the average attendance in elementary schools by more than 50,000. Great care and delicacy of handling are, however, required in the enforcement of a law which sometimes occasions exceptional hardship. The question of free instruction belongs, even more than that of religious teaching, to legislation rather than to local administration. So long as school fees are maintained, I am perfectly aware of the danger attendant on occasional remission as a matter of exceptional favour. But after all, our first duty is to get the children into school; and I cannot consent to defer this prime object until the settlement of present disputes. The national expenditure on elementary education ought to produce far better results than any that have yet been shown. Irregularity of attendance, a low educational ideal, and the tyranny of sectarian interests have united to depress the level of instruction. And it is a fact which ought to be generally known, that out of about 800,000 children qualified by attendance for examination last year, not quite 9,000 were able to pass in the sixth or highest standard. The training of teachers has been left too much in ecclesiastical hands. The confusion and noise, almost inevitable under the prevalent organisation of our schools, are unfavourable to the adoption of scientific methods. To such subjects I have devoted myself so far as opportunity served, not without tangible results, which may be seen in some of the great schools recently opened. As good machinery cheapens production, so improved school organisation would make our educational expenditure do far more than the work accomplished now. In conclusion, I represent no church nor sect; nor am I the enemy of any. I urge that education is a national, not a sectarian question. And I am of opinion that we shall best serve the common good of all by insisting now mainly on the three points of religious equality in the schools, regularity of attendance, and educational reform. Such are the principles which I appear before you to represent for the second time.

BIRMINGHAM.—The time for receiving nominations for the new Birmingham School Board expired on Thursday. Eighteen persons were nominated for the fifteen seats—viz., eight candidates selected by the Liberal Association, eight candidates by the Church party, one by the Roman Catholics, and one by the Wesleyans. The Liberal candidates are Mr. George Dixon, M.P., Mr. Joseph Chamberlain, Mr. R. W. Dale, Mr. Charles Vince, Mr. J. S. Wright, Mr. George Dawson, Mr. Jesse Collings, and Miss Eliza Sturge. The candidates of the Church party are the Rev. Dr. Wilkinson, Rev. Dr. Burges, Rev. F. L. Dale, Mr. George Heaton, Mr. Greening, Mr. W. L. Sargent, Mr. Elkington, and Mr. S. S. Lloyd. The Roman Catholics have again selected the Rev. Canon O'Sullivan, vicar-general; and the Wesleyan candidate is Mr. Warlow. The voting, which is by ballot, will take place on Monday, the 17th inst. The contest is being conducted with great vigour on both sides, about a dozen meetings being held every night in the various wards, and a profusion of literature being circulated by both parties. The Church party have adopted the cry, "Bible or no Bible"; and their candidates are designated "the Bible eight."

LEEDS.—At a meeting of friends of unsectarian education in Leeds on Thursday night, it was resolved—"That under existing circumstances, it will be expedient to work the ensuing school board elections through the denominations, in conjunction with all friends of unsectarian education." The meeting also resolved that the candidates should be the proportion aimed at, and it was unanimously agreed to suggest that these should be apportioned as follows among the co-operating sections, viz.:—Wesleyans, 3; Political, 3; Independents, Baptists, and Friends, 2; and Methodists (Primitive, New Connexion, and Free Church), 2. It was explained that this system of division was adopted not to promote any merely denominational ends,

but simply as affording the most convenient and complete organisation to secure the common object of returning candidates likely to do good public service on the new school board, free from the bias of denominational motives. The Leeds Mercury states that an unsuccessful attempt was also made at combined action between the New Connexion and Free Methodists. Each body will now bring out a separate candidate, as the Primitive Methodists have done.

SHEFFIELD.—A meeting was held in Sheffield on Thursday night for the purpose of adopting candidates at the ensuing school board election who are in favour of an undenominational policy. The chair was occupied by Mr. Robert Leader, and a large number of the leading Nonconformists were present. It was resolved that, in the opinion of the meeting, it was desirable to promote an undenominational policy in the administration of the power of the school board, and that such a policy was not only in harmony with the rights of conscience, but also with a national and efficient system of education. A member of the present school board, Mr. Holden, moved that, in the opinion of the meeting it was desirable to elect eight gentlemen upon the board whose views were in harmony with the first resolution, and who would endeavour to have the bye-law based upon the 25th clause of the Education Act so altered that the children of indigent persons should no longer be sent to denominational schools if the board schools were open within a reasonable distance. Another resolution was passed recommending the following eight gentlemen as candidates, representing various religious and other bodies in sympathy with the foregoing resolution:—Mr. H. J. Wilson, Reform Association League; Mr. W. Rolley, Trades' Council and United Methodist Free Church; Mr. R. W. Holden, Primitive Methodist; Mr. W. Sissons, Baptist; Mr. A. Allott and Mr. B. Langley, Independents; Mr. C. Doncaster, Society of Friends; Mr. A. Firth, New Connexion; Alderman Gisher, Unitarian.

ROCHDALE.—It has seemed to the leaders of both political parties at Rochdale most desirable to prevent the unseemly squabbles which have existed in the school board for the last three years, and to prevent, if possible, the compulsory payment of fees to denominational schools. Eleven members were required for the school board, and thirteen candidates were nominated; seven Liberals and six Conservatives. Negotiations were instituted, in which it was proposed that if those who objected to compulsory payment would raise a small fund voluntarily, the Church party would agree to the suspension of the 25th clause so long as funds were forthcoming for the payment of fees voluntarily. This, it was understood, could be accomplished, and it was then agreed that each party should withdraw a candidate, which was done officially on Friday morning. This agreement places four Churchmen on the school board, one Roman Catholic (the Rev. E. O'Neil), and six Dissenters; but the mayor (Mr. Shawcross), who is one of the six, had pledged himself to support the 25th clause. Mr. John Albert Bright, the son of the Right Hon. John Bright, is one of the six.

"BIBLE OR NO BIBLE." THE QUESTION FAIRLY PUT.—An Edgbaston curate called the other day on a Birmingham manufacturer in his parish, to ask him for his vote for the so-called "Bible Eight." To the great amazement and grief of the curate, the gentleman replied that he was a member of the League, and should vote, of course, for the Liberals. "What!" exclaimed the reverend canvasser, "are you against the Bible? I am sorry for that." "Against the Bible!" the gentleman responded, "What do you mean by that? Do you know that for several years I have left my house at seven o'clock every Sunday morning, wet or dry, summer or winter, and have walked two miles on purpose to teach the Bible to working men, who have been left to grow up in ignorance of it? Do you know that I am engaged in that same work now, and that for twenty years I have given the greater part of my Sunday leisure to teaching children or men the truths of that book, which I, as well as you, believe to be the Book of God? How can you come here and talk to me about my being 'against the Bible?'" The gentleman's natural and lawful indignation at being so falsely accused took the curate somewhat aback, and he said, "If you are such a friend of Scriptural instruction, how can you vote against us?" To this the other replied, "The question between you and me, and between your party and mine, is not 'Shall the Bible be taught?' but 'at whose cost is it to be taught?' Shall the charges be met by the free gifts of those who revere and love the Bible, or shall they be met by the forced contributions of those who either reject it or care nothing about it? For my part I love the Christian religion too well to dishonour it by compelling Mr. Bradlaugh or any other unbeliever or non-Christian to pay for teaching it. I have too much faith in the Christian religion, and in the God who is the author of it, to think that any such unchristian means are necessary for its support. I can confidently leave the teaching of it, and the payment for such teaching, to all those who, like you and me, profess to have been blessed by it." Some new light seemed to dawn upon the curate's mind, and he frankly replied, "There is something in what you say." "And now," responded the gentleman, "let me entreat you, in the name of our common Lord, to put this matter fairly before the people. Let them be told the honest truth, that it is not a question of 'Bible or No Bible.' The question is,

'Which method of teaching the Bible, and of paying for that teaching, is most in agreement with the spirit and commandments of the Bible?'"—The Liberal.

Epitome of News.

The date at which the Queen and royal family will leave Balmoral for the south is at present uncertain.

The celebration of the thirty-second birthday of the Prince of Wales was commenced at Sandringham on Saturday, when over a hundred labourers employed on his estate were entertained at dinner. The Prince and Princess were present.

The marriage of the Duke of Edinburgh and the Grand Duchess Marie of Russia is now fixed for the 21st of January, new style, in the Winter Palace. The Prince and Princess of Wales will during their residence at St. Petersburg reside in the Anichkine Palace, as the guests of the Hereditary Grand Duke.

It is stated that Sir Charles Gavan Duffy is about to take up his residence in Ireland, and will offer himself at the general election on Home Rule principles.

The post of Attorney-General was on Saturday offered to and accepted by Mr. Henry James. No re-election will be needed.

Last week Mr. George Smith read two papers to the Biblical Archaeological Society, the one on the canon of Berossus, and the other on the Assyrian canon. Mr. Smith considered the latter tended to materially confirm the Biblical chronology.

The aggregate Home Rule Conference is to open in Dublin on the 18th, and will last for four days. According to the programme of arrangements perfect freedom of discussion on all the ramifications of the Home Rule question will be provided for.

Seven ships have been prevented from going to sea by the Board of Trade. Five of them belong to Aberdeen, one to Newcastle, and one to Wemyss.

Sir Albert David Sassoon was on Thursday presented with the freedom of the City, in a gold box of the value of 100 guineas, in recognition of his charity, and promotion of education more especially, though not exclusively, in our Indian Empire.

The Bank of England has raised the minimum rate of discount from 8 to 9 per cent. There has been some expectation of a 10 per cent. rate, but this, it is hoped, will not be necessary.

It is stated that there was a larger quantity of steam and house coals cleared from the South Wales district last month than in any previous month in the history of the trade. Nearly 100,000 tons more were carried to the metropolis alone.

The Master of the Rolls has made orders for winding up the following undertakings:—the Metropolitan Consumers' Co-operative Association, the Braganza Gold Mining Company, the Co-operative Supply Association, the Traders' Co-operative Association, and the Western of Canada Oil, Lands, and Works Company.

For adulterating milk with water, in the formidable proportion of thirty per cent., John Tyman, of Witherden Farm, Lichhurst-road, Sussex, has been fined at Bow-street 5*l.* and costs.

At an inquest held in Liverpool, on Friday, a man was described as a "knocker up," and the explanation given was that he earned about 15*s.* a week from persons in the neighbourhood who employed him to "call 'em early."

Mr. Walker, the new Mayor of Liverpool, has announced his intention to provide an art gallery for the town, at a cost of 20,000*l.*

The Railway Commissioners on Monday granted writ of summons against the London, Chatham, and Dover, and the South-Eastern Railway Companies, to show cause why they should not grant the same facilities to Dover as to Ramsgate and other places.

During a heavy gale, a clipper ship, the Nagpore, bound from Calcutta to Liverpool with a cargo of cotton and saltpetre, ran into Kingston Harbour about midnight on Sunday under full sail, and with her cargo on fire. The crew were unable to shorten sail, and before she could be brought up she ran down three vessels and caused a loss of four lives. To prevent an explosion the Nagpore was sunk by cannon shots.

On Monday at the Highgate-Police court, two firms of coal merchants were fined 2*l.* 14*s.* and 4*l.* 1*s.* respectively, for having in their possession scales the weights of which told against the purchaser. At the Westminster Court there was another conviction for selling adulterated milk, and the magistrate imposed a penalty of 2*l.* and costs.

A correspondence has taken place between Mr. Gladstone and Mr. Cunningham, secretary to the Greenwich Irish Election Committee, respecting the Fenian prisoners. Mr. Gladstone points out that of the twenty still in prison, sixteen are soldiers, and these can scarcely be considered as having committed no greater offence than an ordinary member of the community.

Mr. Hugh Mason, presiding at the Manchester Chamber of Commerce last week, drew a rather dark picture as to the condition of the cotton trade, which, according to his delineation, is, to a large extent, financially unsound and morally corrupt. In reference to the latter point, he referred pointedly to the practice of exporting deteriorated qualities of goods.

It is estimated that there were landed at Yarmouth wharf last week 2,400 lasts of herrings, and as each last numbers 13,200, the total number must have been 31,680,000 herrings as representing one week's catch. The fish landed on the beach, which are very considerable, are not computed in this.

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A PUBLIC MEETING will be held at ST. JAMES'S HALL on TUESDAY EVENING, Nov. 18, at Eight o'clock, when Mr. MASON JONES (President of the League) will DELIVER an ADDRESS on "Disestablishment as the best cure for Ritualism." Admission Free. Platform Tickets may be obtained at the Office, 10, Bridge-street, Westminster, S.W.

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**TO CORRESPONDENTS.**

"CATHOLIC."—In type, but deferred till next week.

**The Nonconformist.**

WEDNESDAY, NOVEMBER 12, 1873.

**SUMMARY.**

A WEEK'S news from France at this critical juncture cannot easily be compressed into a small compass, though we may indicate its general drift. The National Assembly met on Wednesday after its long recess, and was inaugurated by a message from President MacMahon, the gist of which was, though the country is tranquil, a suggestion that his régime should be prolonged, and that the Government should be armed with extra legal powers. Before any formal business could be taken, the Right proposed that a committee should consider a scheme for prolonging the executive powers of the Marshal for ten years, and that afterwards the constitutional bills should be discussed. The Duc de Broglie and his supporters demanded "urgency," which was carried by a large majority. After an exciting debate, in the course of which M. Grévy spoke of the proposal as revolutionary, and as aiming at a dictatorship, M. Dufaure's motion for referring the two proposals to the same committee was rejected by a majority of fourteen (362 to 348), afterwards reduced by correction to ten. This majority sufficed for the reactionists, who confidently expected that by Saturday night a dictatorship would be established, and the Republic got rid of by a side wind. They were, however, too confident. These several bureaux, as is customary, nominated their delegates, and to the general astonishment, and owing partly to the action of the Bonapartists, it was found that the op-

ponents of the Government had a majority of one on the committee of fifteen.

That committee has been in no hurry to make a report to the Assembly, but it was yesterday agreed by eight to seven to recommend that the powers of Marshal MacMahon should remain as they are till his position as "President of the Republic" has been defined, and that within three days the Constitutional bills should be submitted to a committee of thirty, which must report not later than the second week in January. This proposal, which gets rid of the suggested dictatorship, is repugnant to the Right, the Government, and the President; and it appears not improbable that the Duc de Broglie will take the unusual course of appealing from the committee to the Assembly itself, relying this time on the aid of the Bonapartists for a majority. Time, however, is gained by the opponents of the Monarchical intriguers, and the uncalled-for scheme of making Marshal MacMahon the Dictator of France, and entrusting him—now the open ally of the reactionists—with authority to crush a hostile press and all opposition to the Royalist faction, is coming to be better understood throughout the country.

The Pope's letter to the Emperor William has given the National party in the Prussian Diet, which meets to-day, a majority of at least sixty votes, at the expense of the Feudal-Conservatives, who have been almost annihilated in the Chamber. Prince Bismarck will now have free course to carry out his anti-Papal policy, and it is expected that two important laws will soon be submitted—one to make civil marriage obligatory, and another to facilitate the trial and expatriation of rebellious prelates. One of these prelates, the Archbishop of Posen, has already virtually succumbed by accepting the offer made by sympathising religious friends of an asylum in Belgium.

Week after week elapses, but the efforts of Senor Castelar, whose health seems unhappily to be giving way, to deal with the two rebellions which afflict Spain have not reached a successful issue. The insurgents of Cartagena, though their ironclads are now inactive, show no signs of yielding. The siege of that city is still only a make-believe, the blockading national squadron is inactive, and reports of internal dissensions and shortness of provisions come to nothing. Equally futile are the efforts of the Republican Government to subdue the Carlist rebellion. There has been a sanguinary conflict between General Moriones, with a superior force, and the main body of the Carlists, under General Elio, near Estella, in which the former were driven back from their positions. There was great slaughter on both sides, but the inability of the national troops to dislodge the Carlists has all the moral effect of a decisive defeat.

The hope of an amicable arrangement of the Ashantee quarrel is almost at an end. As the result of a telegram from Gibraltar, in anticipation, it is believed, of a despatch from Sir Garnet Wolseley, four British regiments have been ordered to hold themselves in readiness to embark forthwith for the Gold Coast. It is said that King Koffee means war, and threatens to drive the English into the sea. According to Captain Glover, who is stationed at Accra, the King has set out from Coomassie with all his available troops to reinforce those in occupation of the coast territory, and advance upon Cape Coast Castle and Accra simultaneously. In this case the British commander-in-chief will be saved the necessity of undertaking the hazardous expedition to Coomassie, and will meet the Ashantees near the coast. His native auxiliaries are, however, few and untrustworthy. Sir Garnet may have to defend himself as best he can before English reinforcements reach him.

The first of the triennial school board elections will take place this day at Manchester, where for some time past there has been much keen agitation on the subject. In that city the denominationalists have for three years had it all their own way. They have not neglected their opportunities. Only one or two new schools for the thousands of uneducated juveniles of Manchester have been projected, but the sectarian schools have been filled up, and some hundreds of pounds have been drawn from the rates to pay school fees. In fact many of the "voluntary" schools draw the entire cost of maintenance from taxes, rates, and school-pence, so that their managers are not put to a farthing of expense. The Manchester School Board is evidently the model of Canon Gregory and his London friends. Probably it will not continue to be so, for there is reason to believe that the supporters of national and unsectarian education will soon be in a majority on the board. In Birmingham, also, before the lapse of another week, the monopoly enjoyed by the denominationalists will,

it is expected, be broken down. In that event the Birmingham Religious Education Society will endeavour to give effect to the novel scheme for giving voluntary religious instruction at separate hours in board schools rented for the purpose, in the hope that it will provide a practical solution of the religious difficulty in education.

**THE GUILDHALL BANQUET.**

THE Lord Mayor's Show and the banquet at the Guildhall which invariably supplements it, have come to be regarded by the public as the close of the non-political season. A new year is supposed to dawn on the 9th of November. Everybody is on the outlook to catch the first glimpses of light as to the coming policy of the Government, which will reveal its probable tenor and direction. Ordinarily, there is not much to satisfy expectation. Now and then, a luminous ray shoots far above the horizon, indicating in a vague manner the state of the political atmosphere, and the likelihoods of the approaching season. More frequently, however, the streak in the east is too faint to admit of any sure conclusion, except that morning is approaching, and that the time is not far off when the secrets of the Cabinet will be disclosed to the light of day. On Monday last, the great city festivity was not distinguished by any forecast of the future, discreet or indiscreet. Mr. Gladstone frankly told the Lord Mayor that it was the traditionally understood duty on such an occasion for the Minister occupying his position, "to study not how much, but how little he could tell." That duty he discharged with conscientious exactness. He made a speech of considerable length, not without his customary eloquence. He told the assembled guests in graceful and sonorous periods some things of which they were already fully cognisant, and he sported awhile over some which were of little or no importance from a practical point of view. But he left his audience without a single sign by which its conjectures as to what may be the domestic policy of the Government could be verified. Perhaps he was wise in conforming to the traditions of his office. Perhaps, moreover, at the first Cabinet Council at which some attempt is ordinarily made to rough-hew the policy of the coming Parliamentary session, no conclusions of a definite form were arrived at, and consequently no revelation of them could be made.

Yet it is impossible, we think, to read through the Premier's speech without at least a passing interest. Availing himself of the presence of many members of the Diplomatic Body, he made a statement which, although it contained nothing that was not previously well known, cannot fail to be a source of high gratification. On behalf and in the absence of Lord Granville, he said that "with the states of the civilised world, be they placed where they may, and be they great or be they small, be they ancient or be they modern, be they in prosperity or be they in difficulty, we have not a single controversy existing, we have no collision of interest, no conflict of feeling, no one duty to perform except that of coming up to the obligation of good fellowship and good neighbourhood, and of a sincere desire to promote, compatibly with our primary obligation of looking to the interests of our own country, the interests of every other country with which we have friendly alliance." Unhappily, so much cannot be said in regard to "that particular portion of the globe in which the laws and rules which govern the relations of civilised countries are of necessity imperfectly understood." Glancing at the troubles on the Gold Coast of Africa, he intimated that they would not be without their use, "if they should serve to impress upon the minds of the people of the United Kingdom great caution and circumspection with regard to the primary steps in contracting new and ill-defined political relations." As the *Times* pithily remarks, "for practical purposes the reflection comes rather late, but it may save us from future annoyances besides those under which we now fret." Here, at any rate, there is some hint as to a line of policy worthy of adoption. But when we come to matters nearer home, Mr. Gladstone contents himself by sportively toying with the contents of the celebrated Bath epistle. Mr. Disraeli's letter to Lord Wilton served a most convenient purpose for the Premier. It enabled him to entertain his audience without in any way committing his Cabinet. That he profited by the opportunity nobody need to be in the least surprised. Doubtless, the right hon. gentleman must have been grateful to the chief of the Opposition for having supplied him with so fertile a topic for oratorical by-play.

In describing the peaceful state of our foreign relations Mr. Gladstone glances obliquely at the present condition both of France

and of Spain. "In some quarters," he said, "we find embarrassment; in others we find what approaches to political chaos." Then, rising into the higher region of international political morality, he read a lesson which it would be well if some continental statesmen would lay to heart. "There have been times," he said, "when the blind and inhuman superstition has prevailed which taught the citizens of each country to believe that their own country must be strong and powerful in proportion as other countries were distracted and weak." That superstition we have cast behind us. It is no pleasure to us, standing on the security of the shore, to see others labouring in the storm. "We heartily and cordially wish to each—whatever for the moment may be their politics—success in all legitimate and patriotic efforts to maintain or re-establish law and order. The more that statesmen can do to advance in each case the condition of their own country, the greater and the closer the union they can establish among the various classes of their citizens, the firmer the basis they can give to their institutions, the more effective and abundant the development they may secure for their material interests, the greater will be the pleasure and satisfaction with which we shall hear the news of their well-doing." This is a noble keynote to strike at the present time. Whether the rulers of other countries will harmonise their policy with it remains to be seen. No great and generous principle, however, can be enounced at a suitable time, and on a right occasion, without influencing more or less the conduct of human affairs. No nation can steadily march forward in the direction of moral magnanimity without inciting other nations to follow.

We need not advert to the other Ministerial speeches which graced the occasion. They were framed upon the models with which the public have become familiar. Mr. Cardwell responded almost in the same terms as he commonly does respond, to the Toast of the Army. Mr. Goschen, with spirit but with no turn of novelty, returned thanks for the honour done to the Navy. The Lord Chancellor spoke for the House of Lords, and Mr. Lowe for the House of Commons, each in his own characteristic manner. But we know now no more than we knew before. We enter upon the new political season amid silence and darkness. For our own part, we do not regret it should be so. We seem to resemble those who, having waked up before it is light, give themselves again to rest on the condition that it is yet too early, and practically useless, to rise. "Sufficient unto the day is the evil thereof." Presently, no doubt, we shall all find plenty to do. We may be thankful if when that time comes we shall find the tasks set us by those who guide our affairs, useful in their character, if not pleasant in their performance.

#### THE FALSE ISSUE.

THE meeting at St. James's Hall last Thursday, got up by Canon Gregory and the National Society, was exactly what might have been expected. It was an assemblage of persons interested in the maintenance, and as far as is possible in the monopoly, of denominational schools in London—of men who have the hardihood to raise the cry of economy while they are receiving from the public taxes of the country one-half the cost of conducting their own irresponsible schools. The first resolution affirmed that "special exertions are required at the present time to maintain Scriptural instruction in board schools"—a declaration which, whatever importance may attach to it, is wholly irrelevant to London, where religious teaching is provided for by the school board. On this resolution, framed apparently to suit the taste of Lord Shaftesbury, that nobleman expatiated in his most sensational style—warning his audience against shutting out the Bible from schools, and accepting the morality of Strauss, Spinoza, and Mill as the basis of juvenile instruction, and calling upon "the dear old Church of England" to stand forth like Moses, "her eye not dimmed, nor her natural force abated" to resist the march of infidelity. This hysterical rhapsody was cheered to the echo, although many of those who were putting his lordship forward knew perfectly well that he was at that moment chairman of a vigilance committee formed to resist the Popish practices which, according to his own account, are undermining the Protestant basis of the Establishment to which he belongs! Lord Shaftesbury has recently invited the Nonconformist bodies to take action with himself against a powerful section of his own Church. On this occasion he implored the same Nonconformists to join with him in an alliance with these same Ritualistic clergy in

defence of religious education. Could puerile inconsistency be further carried? Surely it is time that Lord Shaftesbury, for decency's sake, left Nonconformists to their own courses.

The next resolution, condemning the "undue" multiplication of board schools as trenching on the ground already occupied by so-called voluntary schools, was moved by Canon Gregory, the mainspring of the present crusade. This fervid High Churchman reproduced the statistics which have been exploded before the Lords' Committee and the school board, and ignored by the Education Department, and he made statements which a brother clergyman felt obliged there and then to denounce as "false." The canon, however, knows the usefulness for a party purpose of reiterating oft-refuted charges when they can be backed up by social authority and zealous adherents. His method is well described by the *School Board Chronicle*:—"We have no hesitation in declaring that on this question of the undue or unfair provision of school accommodation by the London Board, the arguments of those who have protested against the policy of the board have been answered over and over again by unimpeachable facts and figures, and the board's antagonists have, as a general rule, taken no notice of the arguments, but have simply waited a little while and then repeated the old allegations very much in the old forms." At the meeting of which we are speaking, Mr. Charley, M.P., complained that the Act of 1870 was being worked in the interests of Nonconformists—albeit fully one-half of the board consists of staunch Churchmen—and Mr. Talbot, M.P., went out of his way to denounce the Cowper-Temple clause. It was, in fact, a demonstration against the Education Act, *in toto*, and the inference from the speeches was that the creation of board schools at all was a hostile step against denominational education. It might of course be shown that by the action of the board 33,164 scholars have thus far been added to the "voluntary" schools as against 26,261 sent to board schools. But such facts weigh nothing with controversialists of the Canon Gregory stamp.

If the case of the sectarians of St. James's Hall rested on their arguments, there would be nothing to fear. But they see a fair opportunity of getting the board school system into their hands, and fashioning it according to their pleasure! It has to be completed, and they—the adherents of a rival system—are the persons to do it. Yet it does not appear that the rate-payers of London are particularly struck with the monstrous nature of this demand; nor, so far as we can see, are they at all moved by the fact that it is the High-Church clergy of London, the exponents of the sacerdotalism so much detested by the people, who are the very persons that come forward in the name of "religious freedom" and "conscience" to ask that the entire school board system should be handed over to them. The priestly agitators do not make any secret of their object. The committee which is carrying on this crusade consists mainly of High-Church clergymen and Tories, directed by the clerical secretary of the National Society. They judge, perhaps rightly, that unlimited resources expended in organising and canvassing, coupled with the raising of false issues and gross misrepresentation, will bear down opposition and accomplish their purpose.

As we have already said, Church laymen are not to be trusted by these clerical agitators. They are too fair. In some cases, as in the Tower Hamlets, they are actually being opposed by their own clergy, whose effectual remedy is to place on the board men of their own class. Hence the sudden irruption of a dozen or so of clerical candidates at the present election, who can thoroughly be relied on to stop or thwart the work of the London Board. When we hear of some eighty clergymen being on the committee of one of these priestly aspirants, we know what it means, and how thoroughly the London clergy are lending themselves to Canon Gregory's crusade. The alliance between Ritualist and Evangelical is for this purpose complete, and the Protestant Lord Shaftesbury, who can make the welkin ring with his violent denunciations of Popery, has now come to express his sympathy with Catholics for insisting upon a distinctive teaching in religious matters!

There are two sections of the London rate-payers who could, if so minded, arrest this clerical attempt to get the board schools into sectarian hands—the Nonconformists and the working men. To a great extent the Wesleyans, without adequate cause, and in the face of their own recorded resolutions, appear disposed to play into the hands of the Anglican and Romanist priests. Such will indeed be the effect of their taking up an isolated position in the coming elections. It may be desirable that some Wesleyans should be on the new board, but we fail to see the urgency of their separate

action apart from other Dissenters. It is complained that Nonconformists are quite apathetic. If so, it can only be, we imagine, because they fail to comprehend the importance of the issues at stake. Perhaps it does not enter their thoughts that the clerical managers of denominational schools can be so audacious as to try to get into their hands the rival system in order to stop its development. Yet it may be that, mainly in consequence of their inertness, the London School Board will in three weeks' time be in secure possession of its bitterest foes, and that the whole machinery for primary education in the metropolis will be under the virtual control of Canon Gregory and the National Society. Surely the exigency is sufficiently important to induce the representative Nonconformist bodies in London to take immediate action, and warn their constituents as to what the priest party in the metropolis deliberately propose, and are moving heaven and earth to accomplish.

#### FAMINE IN BENGAL.

FOR some weeks past it has been known that the province of Bengal is threatened with the horrors of famine, and that the food supply of other districts of India is endangered, although not in the same degree. The gloomy apprehensions which the first telegrams excited in this country have been deepened by every succeeding report from India. Fortunately the two men who are most responsible for the measures which it will be necessary to take in order to meet the emergency have had great experience in administration. Lord Northbrook has been quick to foresee the gravity of the danger; and we need hardly say that Sir George Campbell, the Lieutenant-Governor of Bengal, has been careful not to commit the mistake which was made during the famine in Orissa of sacrificing the people whose lives are in his hands to false notions of political economy. Sir George promptly visited the menaced districts; and although the Viceroy has not considered it necessary to prohibit the exportation or to regulate the price of grain, he has lost no time in establishing relief works, the labour employed on which will be paid for in rice or other food. Whether these works will accomplish the beneficent purpose of the Government, can only be determined by the result of the experiment. But a letter which Sir Bartle Frere, a member of the Indian Council, has published in the *Times* suggests a grave doubt whether public works will suffice to avert the consequences of a failure of the crops. Sir Bartle's correspondent, General Sir George Balfour, M.P., writes from personal experience of the great Madras famine in 1833. Famine works, he contends, involve a costly machinery of salaried officials apart altogether from the expense of relief. Moreover, they distract attention from the main object, which is, or ought to be, to keep starving men and women alive. Then again persons engaged in hard work require far more food than men whose physical strength is not thus heavily taxed. It follows that in times of scarcity it is bad economy to make men earn the rice they eat. In Madras the labour agencies were "overwhelmed" by the masses of hungry people who had to be dealt with; and if that was the disastrous result of the experiment made in 1833, how dare we hope that similar measures applied to a far larger area and population will be more successful? Sir G. Balfour is urgent in his recommendation that the people should be kept in their villages. "With the people at home in their villages you have an existing organisation quite ready to feed those who starve." Rations of congee (rice gruel) will be quite sufficient to keep the needy from starving; but the supplies of food may be made to go farthest by avoiding all complicated arrangements. Advice so valuable and given with so much emphasis can hardly fail to induce the Indian Government to reconsider its plans for affording to Bengal the succour which is so imperatively needed.

It would be impossible to exaggerate the calamity which now overshadows Northern India. As we write millions of lives are trembling in the balance; and even when the Government and its executive officers have done their utmost to save life, it is to be feared that in hundreds of villages relief will arrive too late to be of any use. It is estimated that three millions of people perished during the last famine in Orissa. We are apt to forget that India is the home of one-fifth—perhaps of a yet larger proportion—of the human race; and that therefore when numbers are concerned everything in that country is on a scale which dwarfs the figures of an English census into utter insignificance. With us a season of drought is fol-

low by no worse consequences than increased price and a dependence upon such of our neighbours as are able to make up for our deficiency out of their abundance; but in India a prolonged drought means death to tens of thousands, and involves the Government in an herculean struggle to prevent depopulation from becoming general through the famine-stricken districts. The rainfall of India is twice as great as our own, but the wet season only lasts for three months of the year. The rain at that period not only descends in continuous torrents, but it raises the level of the rivers, and so causes them to overflow their banks, and to fertilise the land which they flood. During the present season, Bengal, instead of enjoying plentiful and grateful showers, has suffered from a rainless sky; but unlike the ancient inhabitants of the country, we have failed to provide for the failure of natural moisture by works of irrigation. It needs a famine, a pestilence, a mutiny, or some equally deplorable calamity, to make us realise the full extent of the obligations which spring from our self-imposed task of governing an alien race and people. Twenty years ago, Sir, Arthur Cotton discussed the question of water supply with great ability and thoroughness. He demonstrated that irrigation works would greatly increase the fertility of the soil during the monsoon, and at the same time enable valuable crops to be grown in the dry season. He said truly that "with an unlimited supply of water within reach, which would more than provide for every possible want, the people of India have been generally barely supplied with the necessities of life, and often so entirely without them as to perish by hundreds of thousands."

It would be a waste of time to attempt to investigate the problem started by one of the witnesses examined before the Indian Finance Committee, as to whether famines have been more frequent and more destructive in India under English or under native rule. It is enough to know that our power has existed in Bengal for a longer period than in any other part of the country, and that therefore the outbreak of a famine which might be averted by the construction of works similar to those which have prevented a like disaster in Madras, reflects great discredit on our rule. Sir George Balfour declares that even now no part of India is so little known as Bengal, and he actually quotes from a work written in the last century, because in his judgment it is the best authority on the subject of the water communications of that province. British benevolence will, we feel sure, generously respond to the appeal which is now being made on behalf of the sufferers in Bengal; but it would be a far greater service to India if our wealthy and influential countrymen would give to her something more than a share of their superfluous wealth—if they would insist upon the adoption of every scientific means of making wide-spread and destructive famines an impossibility.

#### GENERAL IMPRESSIONS OF THE UNITED STATES AND CANADA.

(By our Recent Correspondent.)

In several communications which have recently appeared in these columns, an attempt has been made to exhibit certain phases of Transatlantic life,—social, political, educational, and religious: as these were viewed during a brief, but somewhat extended tour. The present communication is designed to exhibit the general impressions made by that journey. It was undertaken with a resolve to observe and inquire as much as possible, in hotels, in railway and street cars, in domestic life, in political gatherings, in churches and schools, in towns and villages. Hence there were incessant drops, and rills, and streams of information on a great variety of topics, calculated to neutralise insular prejudices, and to assist in the formation of a correct judgment. The route traversed was from New York up the Hudson River, calling at Sunnyside (the home of the late Washington Irving), Sing Sing (the State prison), West Point (the Military Academy), the Catskill Mountains, Hudson city, and Albany; thence to Troy, Saratoga, Utica, Trenton Falls, Rome, Syracuse, Ithaca (the seat of Cornell University, where Professor Goldwin Smith now labours), Rochester, Niagara, and Buffalo. Onwards, by Cleveland, Cincinnati, and Indianapolis to Chicago; being 961 miles from New York, and the most westerly point reached during the trip. Beyond Chicago, however, onwards to the Pacific, stretches the United States territory, presenting almost illimitable fields for agricultural, mineral, and manufacturing enterprise. Indeed, this idea of vastness is ever present to the mind when journeying in America; and among a certain

class of its people everything is resolved into mere size and capacity. Land is now being offered in Iowa, Nebraska, and other Western States and territories, at a dollar or a little more an acre; and facilities are being presented to induce emigrants to go thither and subdue the earth. Of course, this means much of hard work and of rough endurance ere the ground can be cleared and prepared for tillage; but a man having a small capital, a stout heart, strong hands, a thrifty wife, stalwart children, and patient industry, is certain to succeed. As such men settle and prosper, all kinds of mechanical trades are needed, and must thrive. But the mistake is that so many have gone without any of the above-named requisites—the drones and unsuccessful men of crowded communities; and, having failed, they have returned in disgust, with an evil and false report of the land. It is so throughout the States and Canada. A skilled handicraftsman, if only he be industrious, sober, and persevering, is certain to succeed, for the demand for labour of all kinds is greatly in excess of the supply. Females, also, readily find employment to a much greater extent than in England. Lady clerks are continually to be seen in offices and warehouses.

From Chicago the course pursued was through Michigan, by Toledo and Detroit, and then into Canada, stopping at Windsor, London, Hamilton, Toronto, Kingston, and by the St. Lawrence and the Thousand Isles to Montreal and Quebec. As has been often pointed out, there are marked differences of character between the Canadians and the Americans, and the former are intensely English in their views and sympathies. If it were not for the severity of the northern winters, doubtless the number of settlers in Canada would increase at a much more rapid rate from the mother country. Five months of incessant snow and frost, with the thermometer ranging from ten to twenty degrees below zero, are more than many persons can endure, unless their constitutions be sound and hard; even although the cold is dry and bracing, and exhilarates the whole system. Settlers who have become acclimatised speak in enthusiastic terms of the country, its climate and its productions. Certainly, Montreal and Toronto, in particular, are wealthy and thriving cities; and from sundry glimpses which were obtained of village and backwood life, it presents charms and inducements to those who can adapt themselves to the circumstances. But mere clerks and shopkeepers, and all persons of thin blood and of phlegmatic disposition, had better not go to Canada. It is extremely doubtful whether they would succeed any better in the States, for the qualities there needful are enterprise, perseverance, a certain degree of self-assertion, and a readiness to seize upon or even to create opportunities. A circumstance at Boston is typical of this. Riding on one of the street cars to Cambridge, the seat of the renowned Harvard University, the conductor asked, in a very intelligent and polite manner, a number of questions about England and its great hospitals. He was a young man of about twenty years of age; a student in the university; but working as a conductor during the vacation, at two dollars and a-half a-day, so as to earn money to pay his college fees without being dependent upon his step-father. His ultimate intention was to be a doctor, and he hoped to be able to come to England to complete his medical studies. On parting, cards were exchanged, and his bore the name of "Will H. Burbank. College House, 15." Such a circumstance is unknown, and would be scarcely possible in England; but it illustrates a common feature of the American character. Enterprise, determination, and a readiness to adapt to circumstances are seen everywhere; in manufactures and commerce, in agriculture and travel, in newspapers and lecture schemes, in education and worship. By intelligent and observant Americans education is regarded as the sheet anchor of the country's hope; and certainly if the mother land is not careful she will be left far behind in this respect. Public sentiment in the States is opposed to clerical pretensions and to sectarian interference with the common school system or with the numerous Universities; which are easily accessible to all classes and all opinions. The working of the school system in Boston has been fully detailed in a former letter, and this will serve, *mutatis mutandis*, for the whole. In addition, there are numerous free libraries, sustained out of the municipal funds, and provided with all the leading newspapers, including those of England, with the principal serials, and with well-assorted books of reference. The names and opinions of the chief European statesmen, and the writings of literary men and women on this side of the Atlantic, are familiarly known; for the reading public and the

lecture-hearing public form a much larger constituency than in England. Every small town has its lyceum, where, during the winter, lectures of the highest order, commanding what would be regarded here as exorbitant fees, are given by leading politicians, preachers, writers, and social reformers. The Lecture Bureau of New York is in communication with more than 3,000 institutes throughout the States and Canada. When all this is taken into account, it is not surprising to find that ordinary persons are able to express themselves in conversation with force, propriety, and ease; and able, as they are always willing, to furnish information in a pleasing and intelligible manner.

The absence of a State Church is one of the most pleasing and hopeful features of ecclesiastical and social life in America and Canada. With a few insignificant exceptions, there is no desire for a return to the Establishment principle. The great mass of the people are decided on this point. Even the members of the Episcopal Church, taken as a whole, would not abandon the Voluntary principle. That Church is divided in doctrine and practice, just as it is in England; but the different schools of theology and of ritual do not exhibit the anomaly and the scandal which are induced under the system at home. There are, most assuredly, very many devout, earnest, laborious, and most useful clergymen in the American Episcopal Church; and they, with the delegates chosen from among the laity, regulate its affairs in the Diocesan and General Conventions. In one sense, Episcopacy is fashionable, inasmuch as its portals are sufficiently wide and elastic to admit all sorts and conditions of people; inconvenient questions not being asked, nor very stringent discipline enforced. On the other hand, no social stigma or loss of *prestige* is involved by attendance at any one of the numerous churches connected with other bodies. An air of absolute ecclesiastical freedom circulates throughout the country. All ministers are usually styled clergymen, and the office is held in general respect. Personal worth, ability, and zeal carry due weight. The clergy of all denominations meet as perfect equals upon common religious and philanthropic platforms, and interchange labours with freedom; excepting that one of the canons of the Episcopal Church precludes ministers of other communions from preaching in consecrated edifices. But this is ignored by bolder and nobler spirits, and the spirit of the country and of the age is against the perpetuation of such obsolete restrictions, imported from England during narrow and bigoted times. Young men's Christian associations flourish in a manner and to an extent unknown in England; for no dominant sect provokes bitter jealousies and rivalries. In all the principal towns these associations have large, costly, and handsomely-furnished, buildings; and their operations are carried on with marvellous spirit and success. Lectures, classes, devotional meetings, home missionary efforts, social gatherings, business aid, gymnasia, &c., are organised with great skill, and there is no lack of funds or of agents. Once a year there is a great convention, when the work, and plans, and prospects of the associations are freely discussed. Then there are united and zealous efforts among the degraded and the distressed. Reformatories and asylums of every kind abound. Special care is taken of the blind, and their general treatment is far superior to that in England. The prisons are to a large extent self-supporting. There is not that flaunting vice or that abject squalor which may be seen at any hour in the cities of the Old World; always excepting New York, which must not be regarded as a typical American city. Every day there pour into its streams of Irish, Germans, and other foreigners, many of whom pass on towards the boundless West; while others remain to swell the medley throng of which New York city consists.

This raises a serious question—Whether America will be able to assimilate the vast foreign elements which make up her people; and whether, ultimately, the whole will become homogeneous? There are Americans and Americans. It is unfair to regard the elongated, cadaverous, slouching figures in *Punch* as representative men. What is accidental and outward will ere long disappear. Due allowance must be made for the rapid and unprecedented growth of the United States, and for the almost boundless opportunities which they present. If some of the people are braggarts, and if the self-assertion of most of them jars upon insular and Old-World prejudices, yet there are not a few cultured gentlemen, especially in New England; and throughout the States there are numbers of intelligent and genial Christian persons whose hospitality is most generous, and whose acquaintance it is a privilege to make. The national inquisitiveness may be

sometimes unpleasant, but there is equal frankness mingling with it. The principle of equality may be carried to ludicrous excess, and mob-rule may occasionally take harsh forms, but intelligence and moral power will in the end assert their due influence, as leading citizens come to perceive that they cannot with safety or honour abnegate municipal and political duties. The Irish difficulty threatens to be a grave one in the State of New York, and the labour question is giving rise to perplexity here and there. The subjugation of the South has left behind a sore and bitter feeling, which will probably remain for at least a generation; and Roman Catholicism is assuming a phase which will tax the sagacity of statesmen and the zeal of Protestants. Some grotesque, religious, and social manifestations are appearing, the outcome of which is at present uncertain; but over and above all these things there is undoubtedly a marvellous recuperative power; material resources that are practically limitless; wide-spread and growing intelligence; and a leaven of devout and holy sentiment, exhibiting itself in earnest Christian life. In a marked degree is this true of the great New England States, which were thoroughly traversed after visiting Canada. The route lay from Quebec through the White Mountains (the Switzerland of America), and by way of Concord, Nashua, and Lowell to Boston, with its interesting historical and literary associations. Thence to Worcester, Springfield, Hartford, Providence, Plymouth, Newport, Newhaven, and New York; and afterwards to Philadelphia, Baltimore, Washington, and Richmond, thus affording considerable and varied opportunities of studying the developments of the great Republic, in matters commercial, social, educational, political, philanthropic, and religious. Of the many and delicate acts of kindness, shown because of a common lineage and a common faith, it is impossible to speak; but pleasant and grateful memories will always be cherished.

#### FOREIGN MISCELLANY.

A Vienna telegram states that the number of visitors to the Exhibition from the opening day to the close was 7,254,687, of whom 2,196,360 entered without payment.

**BAVARIA AND THE GERMAN EMPIRE.**—On Saturday a motion was carried in the Lower House of the Bavarian Diet by 77 to 74, a motion of Herr Voelk in favour of extending the jurisdiction of the German Empire over the whole civil legislation of Bavaria.

**THE AMERICAN ELECTION.**—We learn from the United States that in the elections in New York and Virginia the Democratic candidates have been returned by larger majorities than in previous years, and that in Massachusetts the Republicans have been successful, but by smaller majorities. The returns generally show that the Republican party has sustained heavy losses.

**THE PRUSSIAN ELECTIONS.**—The National Liberal party gains twenty seats, and the Ultramontanes only fifteen. The fraction of the Old Conservatives, which opposes the Church legislation of the Government, is practically annihilated, the number of its members being reduced from seventy to not more than ten. The two other fractions of the Conservatives lose together thirty seats. It is thought that the returns from the remaining districts will raise the strength of the Liberals, and that they will have a safe working majority in the next House. The speech from the throne will announce, among other things, that the Government will bring forward a bill for the introduction of obligatory civil marriage.

**A WANDERING MONARCH.**—His Bavarian Majesty entirely devotes himself to the pursuit of music, and when emerging into politics once or twice a year, finds it difficult to divest himself of the impulsive feeling generated by his favourite art. As a rule he is about nine months in the year absent from his capital, wandering from one Alpine retreat to the other, and shunning all contact with his Ministers with a persistency unprecedented in a European potentate. All at once, however, he comes to light, and irritated by the display of a German flag, or the inspection of his troops by the German Crown Prince, breaks out into a melancholy complaint respecting the general defection of his subjects and the sorely altered character of the times.—*Berlin letter.*

**THE CAVOUR MONUMENT.**—Saturday was a great day at Turin. The monument erected to the memory of Count Cavour was unveiled in presence of King Victor Emmanuel, the princes of the royal family, the members of the Cabinet, deputations from the Senate and the Chamber of Deputies, the members of the Diplomatic Body, the civil and military authorities of Turin, and deputations from the municipal councils. The King, on his arrival, was received with enthusiastic cheering. The weather was extremely unfavourable, and the illumination had to be postponed. At the banquet given in the evening by the municipality to 500 guests, the British Minister, Sir Augustus Paget, assured the Italians of the sympathy of England with the Italian cause and its high admiration of

the great [statesman who insured its success. Sir Augustus went on (says a telegram to the *Times*) with a touching allusion to his predecessor, Sir James Hudson, the old friend of Cavour, who had always admired, loved, and supported him throughout his glorious career. Sir Augustus concluded by a cry of "Vive l'Italie!" which roused a loud response of "Viva l'Inghilterra!" The enthusiasm raised by the British minister's speech was immense.

**THE AUSTRIAN REICHSRATH** was opened on Thursday by the emperor in person, who in his speech announced that bills would be brought in with the object of completing and reforming existing legislation concerning the relations between the Catholic Church and the State. After speaking of the Exhibition, and the visits which the Emperor had received from the sovereigns of neighbouring and distant States, which "had knit closer the bonds of friendship already existing between them and Austria, and have increased the pledges of peace and strengthened the influence of Austria," the Emperor, in conclusion, exhorted the Reichsrath to work with united energy at the solution of the greatest of their tasks, which consists in uniting the people of Austria, so that she may become a powerful State, strong in ideas of justice and liberty. A *Daily News* telegram says that the speech was frequently interrupted by vehement applause, chiefly when it promised State assistance to meet financial difficulties, and bills regulating the relations of the State with the Church, owing to the abolition of the Papal Concordat. All the papers, except the Federalist and Ultramontane organs, congratulate the country on the speech, which augurs, they consider, a new era of progress and peace.

**ALLEGED CARLIST VICTORY.**—A telegram from San Sebastian announces that a great battle, in which the Carlists were victorious, took place near Tafalla, in Navarre, on the 7th inst. The battle commenced at six o'clock in the morning. General Moriones, in command of the Republican troops, was, it is said, wounded and made prisoner. Six superior officers and thirty-five of lower grade were also captured, as well as many of the rank-and-file, four guns, and a quantity of arms. General Primo de Rivera was killed. The Carlists are also said to have lost heavily. A Madrid telegram declares the reports of the Carlist victory to be unfounded. General Primo de Rivera was not even wounded, and the Government has received communications from him. The engagement is represented to have been caused by the advance of General Moriones' headquarters to Los Arcos, which movement he succeeded in accomplishing. General Moriones dates his telegrams from Los Arcos. Intelligence from Bayonne throws doubt upon the Carlist accounts, and even renders it questionable whether the engagement that took place had the importance represented by those accounts. General Moriones was stated to be marching towards Los Arcos since the 3rd November, seventeen Carlist battalions marched along the heights in a parallel direction to that of the Republican troops.

**DEPRESSION OF TRADE IN THE UNITED STATES.**—The New York papers received by the Scotia express fears that the coming winter will be one of the hardest the United States have ever experienced. Retrenchment in personal expenditure is the watchword of the entire country, and, as usual, women are the greatest sufferers by this state of affairs. Household expenses are being curtailed everywhere, and as a consequence thousands of seamstresses and domestic servants have been thrown out of employment. Well-to-do people were putting by their carriages, the consequence being that a large number of coachmen and coach-builders were being discharged from their situations. In almost all trades, but especially in those connected with the production of articles of luxury, the same depression prevailed. The ironmasters of Pittsburg, Pennsylvania, one of the leading iron districts of the country, had decided upon reducing the wages of their workpeople by ten per cent. Great stagnation prevailed in the building trade of New York. The masters had resolved to cut down the wages of the bricklayers, of whom there are 3,500 in the city, from 4½ dols. to 3½ dols. a-day. The 2,000 carpenters in the city would, it was expected, be also subjected to a diminution of wages. The boot and shoe trade was also depressed, and a considerable proportion of the 3,000 persons employed in this trade have been discharged. The coopers were the only working men on strike in New York. Domestic servants who had been discharged from situations they had held for five, ten, and fifteen years, because their employers could no longer afford to keep them, were crowding the employment agency offices, and masters and mistresses were expecting that the dearth of employment would have the effect of restoring the rate of wages for domestic servants to the point at which it stood before the war. In Philadelphia 3,500 men have been thrown out of employment when the mail left, and between 300 and 400 mechanics and about 1,000 labourers had been discharged from the Washington navy yard.

**THE EXPECTED FAMINE IN BENGAL.**—Advices from Bombay to the 20th October state that the Agricultural Department thus summarises the prospects of the crops up to the 9th ult. The north-east monsoon appears to have set in in Madras and Mysore, where prospects are satisfactory; in the latter province there has been in most districts an abundant fall. In Sind the river has fallen greatly; operations for the rubbee have commenced. There has been no rain in Gujerat, where more is wanted

for the rice and rubbee cultivation. Slight rain has fallen in some parts of Khandeish and the Deccan; prospects are good. In the Southern Mahratta country more has fallen, and reports are more favourable. Throughout Bengal there has been very little rain, and its want is becoming increasingly felt for the late rice crop, which has already in many places suffered serious damage. The same is the case in the Benares Division of the North-Western Provinces, where much loss to the rice is reported from Goruckpore and Benares; elsewhere prospects are good. In Oudh also the rice has suffered. Throughout the Punjab prospects are favourable, except in Mooltan and parts of the Derajat. From the Central Provinces and Central India reports are generally good; little rain has fallen. In Berar, there has been none, but the crops are promising. There have been showers in some parts of Rajpootana, and the water supply is generally sufficient, except in Bickaneer and parts of Marwar. A Calcutta telegram dated Saturday says:—"The Viceroy has published a resolution for dealing with the anticipated famine. He will not interfere with the export of rice until an extreme necessity arises. The Madras and Burmah authorities are instructed to purchase grain gradually through traders, and are to pay labourers in food and to lend to municipalities and agriculturists money for the purchase of seed. Payment of the road cess is postponed in all afflicted districts. Measures are to be adopted to facilitate the migration of labour and to reimburse importers who distribute food cheaply. Subscriptions are invited when necessary. Sir William Muir fears that the Benares division may share the Bengal calamity."

#### Miscellaneous.

**DEATH OF THE REV. THOMAS JAMES.**—We regret to announce the death, on Monday last, at his residence at Highbury, of the Rev. Thomas James, the brother of the late Rev. John Angell James, of Birmingham, and, we understand, the oldest Independent minister in London. Mr. James, who was eighty-four years of age, was for more than twenty years an Independent minister at Woolwich; he had also for many years been the secretary of the Colonial Missionary Society.

**IMPROVEMENT IN IRELAND.**—Dr. Neilson Hancock has just issued the annual (tenth) report on the criminal and judicial statistics of Ireland for 1872. The results of his elaborate comparisons are, on the whole, favourable to the country, and show that the people are year by year attaining to a higher standard of order and morality. Although the population has only diminished by a little over 300,000 since 1864, the number of indictable offences has fallen from 10,865 in that year to 7,716, a decrease of 3,149, the proportion of crime being only 14.4 per 10,000 of population, and the decrease 1.3. The most satisfactory feature in Dr. Hancock's tables is the decrease of 111, or 17.6 per cent., in malicious offences against property. The only unfavourable feature in the statistics is an increase of 105 in riots and breaches of the peace, and of thirty-one in crimes against human life; but these Dr. Hancock accounts for by the party riots in Belfast and other political disturbances in the north.

**THE TICHBORNE CASE.**—The London correspondent of the *Leeds Mercury* says two of the Tichborne judges, the Lord Chief Justice and Mr. Justice Lush, have gone down to Tichborne with the view of seeing the place, and in that way of gaining a more thorough appreciation of much of the evidence and a better understanding of many of the plans. It is believed that the rebutting evidence which has yet to be led will occupy only a very short time, but still people talk about a possible adjournment for Christmas Day. The judges have given up all hopes of being able to go the winter circuit, and arrangements have been made to allow of their remaining in town. The solicitors for the prosecution have despatched Mr. Purcell, one of their junior counsel, to America, in order to make inquiries respecting some of the evidence which has recently been tendered on behalf of the Claimant. This circumstance gave rise to the application which was made on Thursday in the Court of Queen's Bench. Mr. Purcell has already made inquiries on behalf of the prosecution in Chili and in Australia.

**THE SACRED HARMONIC SOCIETY** will commence its forty-second season on Friday, the 21st instant, with a performance of Haydn's *First Service*, Mendelssohn's unfinished oratorio *Christus*, and Handel's *Dettingen Te Deum*. This concert will be followed by *Israel in Egypt* on Dec. 5th, and the *Messiah* on the 19th and 26th. In the course of the season, Sir Michael Costa's *Naaman* will be given, and, for the first time by the society, Dr. Crotch's *Palestine*. During the season the following artists are announced to appear: Mesdames Lemmens-Sherrington, Patey, and Enriquez; and Messrs. Sims Reeves, Vernon Rigby, Edward Lloyd, Santley, and Lewis Thomas. In addition to the usual ten concerts which will be given at Exeter Hall, subscribers will have the privilege of free admission to the Triennial Handel Festival, which will take place in June next at the Crystal Palace. With all these attractions in view, we may confidently predict for this illustrious society a very prosperous season. It will be interesting to many of our readers to know that Mr. Edward H. Mannering, son of the Rev. E. Mannering, has succeeded the late Mr. J. F. Puttick, as honorary secretary to the society.

## Literature.

## MILL'S AUTOBIOGRAPHY.\*

When it was announced, shortly after Mr. Mill's death, that he had left behind him many unpublished manuscripts, and among them an autobiography of himself, many who had long revered his name awaited with anxious expectancy the publication of a volume that should give them, not only a fuller knowledge of the man himself, but some knowledge of his relation to the deeper subjects of all human speculation and thought. In this expectation we have not been disappointed. Little as Mr. Mill says here of his own opinions on religion—a subject, we understand, that is reserved for another volume—he says enough to indicate pretty plainly what they were; enough to make us close this book with a profound sadness that a life of such rare moral beauty should have been lived with no foundation deeper and more enduring than itself. The history of a deeply religious nature without a religion is the real history of Mr. Mill's inner life. And it is more than pathetic to read in his own words, or rather to see through them, his unconscious unrest in himself—an unrest that led him first to make a religion of his work, and when that failed, or threatened to fail him, to pass through a stage of profound melancholy, which he himself tells us he supposes was like what a Methodist usually feels when under "conviction of sin"; to come out of it at length, and to end by making a religion of the noble and gifted woman he had taken for his wife. It is these glimpses of light which this volume gives us into Mr. Mill's heart and soul that will give it its interest to most readers, at least to those who believe that the history of a soul is infinitely greater than the history of a thought.

Mr. Mill was born on the 20th of May, 1806, and was the eldest son of James Mill, the historian of British India. His father had a large family, but of them this volume tells us nothing: its interest, like that of the father, is concerned—we think, perhaps, too exclusively concerned—with the eldest son alone. On him James Mill devoted all his care, in order that he should have "the highest order of intellectual education." It began when the son was three years old. He learnt Greek then, and by his eighth year had read a number of Greek prose authors, "among whom," he says, he remembers "the whole of Herodotus and of Xenophon's 'Cyropaedia' and Memorials of Socrates: 'some of the lives of the philosophers' by Diogenes Laertius; part of Lucian, and 'Isocrates ad Dominicum and Ad Nicolem.'" Add to this astounding list the first six Dialogues of Plato, and the fact that all this Greek was read without the aid of a Greek and English lexicon—so that the young Mill had to interrupt his father, who was writing his History, for the explanation of every word which he did not know—and we shall have an education that we should think was almost unique both in its extent and its method. For not only had all this immense mass of Greek been read at an age when most boys are just beginning the alphabet, but Mill had also read pretty nearly all the books on general history that were worth reading at all. He enumerates a list that fairly amaze us: Robertson, Hume, Gibbon, Watson, Hooke, Rollin, Plutarch, Burnet, the "Annual Register," Millar, Mosheim, M'Orrie, besides a host of less famous works. Latin was not commenced till he was eight, and it is perhaps needless to say after this achievement in Greek, that in four years John Mill had read about as much Latin as most men who go in for honours in their degree. Greek too was going on all the while, and pretty nearly all that remained of Greek literature that was worth reading had been read by the time he was twelve. It was about this time that he began what he says "he flattered himself was something serious," a "History of the Roman Government," and of this he actually wrote as much "as would have made an octavo volume." His father, however, seems only to have regarded it as "a useful amusement," for we find him from this time leading his son into "another and 'more advanced stage' of instruction, which consisted in a study of Logic, and it is as curious as it is honourable to the son to find him saying of the value of the scholastic and formal logic:—"I know of nothing, in my education, to which I think myself more indebted for 'whatever capacity of thinking I have attained.'"

It would take more space than we can afford to complete the account Mr. Mill gives us of his early education. It is sufficient to say that by the time he was fifteen he had gone through a

course of reading that embraced almost every variety of learning, including political economy, Roman law, the natural sciences, metaphysics, and French literature. At the same time, vast, and we should think almost unparalleled in extent, as his reading had been, Mr. Mill tells us that his education "was not an education of 'cram.' My father never permitted anything 'exercise of memory.' He strove to make the 'understanding not only go along with every 'step of the teaching, but, if possible, precede it. Anything which could be found out by 'thinking I never was told until I had exhausted 'my efforts to find it out for myself.' In fact, Mr. Mill retained throughout his life an exalted, possibly a too exalted, estimate of the value of his father's training. It seems to us, and Mr. Mill acknowledges it, to have failed in tenderness. His father was a hard, stern man who cultivated the understanding at the expense of the feelings; and in later years the son saw clearly the error he had committed of "being ashamed of the signs of feeling, and in 'the absence of demonstration, starving the 'feelings themselves.' The severity of the young Mill's education left one lasting effect behind in his estimate of the value of discipline as an element in the training of the young. We cannot do better than transcribe his own words:—

"I do not believe that boys can be induced to apply themselves with vigour, and what is so much more difficult, perseverance, to dry and irksome studies, by the sole force of persuasion and soft words. Much must be done, and much must be learnt, by children, for which rigid discipline and known liability to punishment, are indispensable as means. It is, no doubt, a very laudable effort, in modern teaching, to render as much as possible of what the young are required to learn, easy and interesting to them. But when this principle is pushed to the length of not requiring them to learn anything but what has been made easy and interesting, one of the chief objects of education is sacrificed. I rejoice in the decline of the old brutal and tyrannical system of teaching, which, however, did succeed in enforcing habits of application; but the new, as it seems to me, is training up a race of men who will be incapable of doing anything which is disagreeable to them."

From this time onward—he was now fifteen—young Mill began to walk alone. He made the acquaintance of most of the influential thinkers who were gathering round his father, among them of Ricardo, Grote, John Austin, and greater than all, of Bentham himself, whose commanding intellect left an impression on the whole of Mr. Mill's thinking that was never effaced. Soon after this we find him, in 1823, entering the service of the East India Company, where he remained for five-and-thirty years, rising from the lowest rank to the very highest, that of "Examiner of India Correspondence," in which capacity he had to draft some of the most important State-papers that have ever been issued in connection with the Government of India. The last of these was the protest of the East India Company against its political extinction, a document that was characterised at the time by a leading member of the Ministry as "the very ablest State-paper he had ever read."

During the whole of this period, however, Mr. Mill found time to prepare and to publish the various works which have given him his place among the European thinkers of this century. His first published writings were "two letters published towards the end of 1822 'in the Traveller evening newspaper,' in defence of some opinion on political economy of Ricardo and his father. His last, with the exception of magazine articles, was the 'Subjection of Women,' published in 1869. Between these two dates, in the interval of forty-seven years, how vast an amount of literary activity was crowded, may be judged by the simple enumeration of the works he issued, all of them involving in their production more or less of sustained intellectual concentration.

The *Westminster Review*, begun by Bentham in 1824 under Mr. Bowring's (afterwards Sir J. Bowring's) editorship, contained in sixteen numbers no less than thirteen articles from John Mill's pen: in addition to which he was engaged in editing Bentham's great work, the "Rationale of Judicial Evidence," a labour that took up all his leisure for a year. The next year there appeared four articles in the "Parliamentary History and Review," whilst in the meeting of the "Utilitarian Society"—a society consisting of a dozen members, who met in a room of Mr. Grote's house in Threadneedle-street, once a week, for the discussion of speculative subjects of thought—the materials of some of the distinctive parts of the "Political Economy" and the "Logic" were being prepared. In 1828 Mr. Mill formed the project of writing a History of the French Revolution, and thought it was never executed, he tells us that his "collections afterwards 'were very useful to Carlyle for a similar purpose.' It was about two years before this time,

in the autumn of 1826, that the crisis in his mental history to which we have referred took place, and he fell into a deep melancholy, during which his dejection was so intense that he frequently asked himself "if he was bound to 'go on living, when living must be passed 'in this manner,' and the general reply he obtained was that he "did not think he could 'possibly bear it beyond a year." But the fit passed away, and with its removal his literary activity again commenced. By 1830 the ideas on Logic that had grown out of the morning meetings of the Utilitarian Society were on paper, and the theory of Induction that would alone preserve Mr. Mill's name from oblivion was slowly taking form and shape in his mind. Besides articles in the *Examiner* newspaper, in 1830 and 1831 were published the five essays on "Some Unsettled Questions of Political Economy," concerning which Mr. Mill tells us that, when first offered to a publisher, they were declined. Meanwhile the "Logic" was growing in clearness of outline; the doctrine of the Syllogism was developing itself; and the views on "Representative Government" that were to be published afterwards were gradually depositing themselves in his mind.

It was at this time, 1830, that he was first introduced to the lady who, twenty years afterwards, became his wife. According to Mr. Mill, all that is most valuable in his writings he owes to her genius and influence upon him; and if we venture to think that the estimate he formed of her was overstrained and exaggerated, yet it is impossible to read without feelings almost of reverence the words he has left behind of his own exalted appreciation of her intellect and character:—

"Alike in the highest regions of speculation and in the smaller practical concerns of daily life, her mind was the same perfect instrument, piercing to the very heart and marrow of the matter; always seizing the essential idea or principle. The same exactness and rapidity of operation, pervading as it did her sensitive as well as her mental faculties, would, with her gifts of feeling and imagination, have fitted her to be a consummate artist, as her fiery and tender soul and her vigorous eloquence would certainly have made her a great orator, and her profound knowledge of human nature and discernment and sagacity in practical life, would, in the times when such a *carrière* was open to women, have made her eminent among the rulers of mankind. Her intellectual gifts did but minister to a moral character at once the noblest and the best balanced which I have ever met with in life. Her unselfishness was not that of a taught system of duties, but of a heart which thoroughly identified itself with the feelings of others, and often went to excess in consideration for them by imaginatively investing their feelings with the intensity of its own. The passion of justice might have been thought to be her strongest feeling, but for her boundless generosity, and a lovingness ever ready to pour itself forth upon any or all human beings who were capable of giving the smallest feeling in return. The rest of her moral characteristics were such as naturally accompany these qualities of mind and heart: the most genuine modesty combined with the loftiest pride; a simplicity and a sincerity which were absolute towards all who were fit to receive them; the utmost scorn of whatever was mean and cowardly, and a burning indignation at everything brutal or tyrannical, faithless or dishonourable in conduct and character, while making the broadest distinction between the *mala in se* and mere *mala prohibita*—between acts giving evidence of intrinsic badness in feeling and character and those which are only violations of conventions whether good or bad, violations which, whether in themselves right or wrong, are capable of being committed by persons in every other respect loveable or admirable."

After such a eulogy, one does not wonder at reading the terms in which Mr. Mill in the dedication of his work on "Liberty" speaks of his wife, nor at the words in this volume referring to her death:—

"For seven and a-half years that blessing (marriage) was mine: for seven and a-half only! I can say nothing which could describe, even in the faintest manner, what the loss was and is. But because I know that she would have wished it, I endeavour to make the best of what life I have left, and to work on for her purposes with such diminished strength as can be derived from thoughts of her, and communion with her memory."

But to return to Mr. Mill's works. With the exception of various essays since republished in the two volumes of "Dissertations," the years from 1830 to 1837 were employed in connection with the *London and Westminster Review*, but in the latter year the "Logic" was resumed in earnest. It was ready in 1841, and offered to Murray, who refused it; but it was ultimately published by Parker, in 1843. Since that time it has gone through eight editions. The "Political Economy" was commenced in the autumn of 1845 completed before the end of 1847, and published in 1848, and indicated, in part at least, the change that had been passing over many of Mr. Mill's opinions since his first reaction against Benthamism—a reaction that had been taking place even during his father's lifetime. Then came the "Liberty," about which Mr. Mill says: "None of my 'writings have been either so carefully composed or so sedulously corrected as this. 'After it had been written, as usual, twice over, 'we kept it by us, bringing it out from

\* Autobiography. By JOHN STUART MILL. (London: Longmans and Co.)

"time to time and going through it *de novo* reading, weighing, criticising every sentence." Shortly after the publication of "Liberty" came "Thoughts on Parliamentary Reform," which was followed in 1861 by "Considerations on Representative Government," a treatise that we think is one of the best of all Mr. Mill's more practical works. The "Subjection of Women" was written about this time, but was not published till 1869. But we must summarise the remainder of Mr. Mill's writings as briefly as possible. "Utilitarianism," the most elaborate defence we have of the "greatest happiness" philosophy; the "Examination of Sir W. Hamilton's Philosophy"; the essay on "Comte and Positivism," a pamphlet on Ireland; an essay on Plato, since reprinted in the third volume of the "Dissertations and Discussions"; the address on Education at St. Andrews, and the editing of his father's "Analysis of the Phenomena of the Human Mind," complete the catalogue. It is not within our province here to estimate the value of Mr. Mill's published works as contributions to the higher regions of speculative thought, but differing as we do profoundly from him, both in the foundations of his philosophy and his ethics, we may the more gladly recognise the wealth and beauty of the superstructure he has raised, and the debt of obligation under which his patient labour of nearly half a century has laid succeeding generations.

But it is after all to the purely personal element in this volume that most readers will turn with the greatest interest, and it is to the religious aspect of that personal element that we wish to devote a few words in concluding this review. We have already spoken of the feelings of sadness with which we closed this volume, but though of sadness they were not feelings of surprise. For, from the first, Mr. Mill never was allowed to see Christianity as it is in itself. His father had revolted from the hard theology of the Scottish Church for which he had been trained, and had "satisfied" himself that he could not believe the doctrines of that or any other Church. As the result young Mill was born and bred in scepticism from his cradle upwards. He tells us frankly enough:—"I am one of the very few examples, in this country, of one who has, not thrown off religious belief, but never had it; I grew up in a negative state with regard to it. I looked upon the modern exactly as I did upon the ancient religion, as something which in no way concerned me." And so utterly was he incapable of apprehending the glory of the Christian revelation that he can speak of it as a "worthless heap of received opinions on the great subjects of thought," and complains that Maurice wasted his powers in not "putting something better" in their place. It was no great wonder, for he was carefully taught from his earliest years that "the creed of Christianity" as commonly presented to mankind was the *ne plus ultra* of wickedness. Sceptical critics like the writer of the notice of this book in the *Examiner* will no doubt rejoice that their prophecies that Mr. Mill would never say a word in favour of Christianity have so far turned out true; we, on the other hand, while mourning the inseparable loss occasioned to Mr. Mill himself during his life by the utter want of a religious basis for his life, can only see in this Autobiography, in its revelation of the despair that overwhelmed his soul when he saw that were all his ideas of human happiness fulfilled, he would have nothing left to live for; in his restless search for some end out of himself, now in the happiness of others, and later on in the approbation of his wife, as the purpose of his life; in his own words that, when at length she was taken from him, he turned her "memory" into "a religion," and "her approbation" into the "standard by which, summing up as it does all worthiness, I endeavour to regulate my life"; we can only see in all this not only a confession that utilitarian philosophy fails to satisfy the deeper needs of the intellect, but that the Living God Himself alone can satisfy the still deeper needs of the heart.

We have said nothing of the record this Autobiography gives of Mr. Mill's public and parliamentary life. Those who either misunderstood or misrepresented some of his public actions will have here, at least, a vindication, as coldly impartial as if it had been written by anyone rather than the actor himself, of the unswerving honesty and chivalry even of those parts of his career that aroused the most unfavourable comments at the time. In fact, the whole volume is written rather with the disinterested judgment of a spectator who had been admitted to the secrets of Mr. Mill's life and thought, than with the colour of a personal revelation of himself would be likely to have given. We close it, and as we do the words of One greater

than man come unbidden to our lips, "One thing thou lackest. . . Come, follow Me."

#### "EPITAPHIANA."

Epitaphs are the paradoxes of literature. Nothing could be more curious than a study of the varied feelings which prompt them—a record of the quaint, revengeful, humorous, regretful moods—of the half-waggish, half-desperate sorrow, and sometimes the wholly grim joy, that slips into them, and preserves itself there. To joke over a grave seems the most inconsequent and irreverent of proceedings; and yet so strangely is man constituted, that he can, with almost better grace than anywhere else, relieve his real feelings by a species of fun. The very best epitaphs are smile-provoking. It is as if human gravity so long kept on the strain could not survive its own expression, and smiled to catch sight of its countenance. At all events, no places have been the depositories of more humour and oddity than churchyards. There is not one of any age which does not possess its group of curiosities. Perhaps self-consciousness and egotism have their own share in the humour of churchyard literature. We all remember how that, when Hugh Miller tried to induce folks to employ him to cut grave-stone inscriptions by offering gratuitously to write epitaphs for them, as he fancied he could do it better than they could do it for themselves, the very proposal frightened away all possible patrons, and he would soon have been at beggary had he not tried something else.

Mr. Fairley has made a very good collection, and what is even more difficult, has written an interesting prefatory essay, in which he takes a very intelligent view of modes of burial amongst various nations. But the bulk of readers will, we fear, notwithstanding, slip over it, with a mere glance, to the inscriptions themselves. This on an avaricious man from Preston is excellent:—

"At rest beneath this churchyard stone  
Lies stingy Jemmy Wyatt,  
He died one morning just at ten, and  
Saved a dinner by it."

This gives anecdote and epitaph at once, and both are worth quoting:—

"Some years since a Mr. Dickson, who was Provost of Dundee, in Scotland, died, and by will left the sum of one guinea to a person to compose an epitaph on him; which sum he directed his three executors to pay. The executors, thinking to defraud the poet, agreed to meet and share the guinea amongst them, each contributing a line to the epitaph, which ran as follows:—

First.—Here lies Dickson, Provost of Dundee.

Second.—Here lies Dickson, Here lies he.

The third was put to it for a long time, but unwilling to lose his share of the guinea, vociferously bawled out: Hallelujah, hallelujah!"

This from Houghton churchyard, on a blacksmith, has some character and clearness:—

"My sledge and hammer lie declin'd,  
My bellows too have lost their wind;  
My fire is spent, my forge decayed,  
My vice is on the dust all laid;  
My coal is spent, my iron gone,  
My nails are drove, my work is done;  
My fire-dried corpse here lies at rest,  
My soul, smokelike, soars to be blest."

This is from Ockham churchyard:—

"Though many a sturdy oak he laid along,  
Felled by Death's surer hatchet, here lies Spong.  
Posts he oft made, yet ne'er a place could get,  
And lived by railing, though he had no wit.  
Old saws he had, although no antiquarian,  
And stiles corrected, yet was no grammarian."

This, on a London cook, is curt and apt enough:—

"Pans to his hashes."  
[Peace to his ashes.]

This is a good anecdote with a dash of genuine Irish wit:—

"Patrick O'Brien was one day strolling with a friend through a graveyard, when his eye was arrested by an epitaph which shocked his sense of propriety and veracity:—

"Weep not for me, my children dear,  
I am not dead, but sleeping here."  
"Well," said Paddy, "If I was dead I should be honest enough to own it."

This has a touch of the more laconic Scotch humour; it is from the Old Greyfriars, Edinburgh:—

"Here snug in grave my wife doth lie;  
Now she's at rest, and so am I."

This is another of the same from an Australian graveyard:—

"Here lies my wife POLLY, a terrible shrew.  
If I said I was sorry, I should lie too!"

There is a pawky communicativeness about this other Scotch one:—

"Here lies interred a man o' micht,  
His name was MALCOLM DOWDIE,  
He lost his wife ae market nicht,  
By fa'in' off his pownie."

\* *Epitaphiana; or, the Curiosities of Churchyard Literature; being a Miscellaneous Collection of Epitaphs. With an Introduction. By W. FAIRLEY, F.S.S., &c., &c.* (S. Tinsley.)

This, on Mr. Pat Steel, rather errs the other way in its sardonic interrogation:—

"Here lies PAT STEEL,  
That's very true.  
Who was he? what was he?  
What is that to you?"

Pat was certainly not a Scotchman, and as certainly not an Irishman; it breathes of Yorkshire wit.

This on a famous boxer may be cited from a Wiltshire churchyard:—

"Death took him in the UPPER VIEW,  
And gave him such a BRACE;  
The grapple turned him black and blue,  
And made him shift his place.  
PARTS of ACCESS he next assailed  
With such a KNOCKDOWN BLOW,  
As never yet to mortals fail'd  
A total overthrow."

Our last quotation will be that of a very punning epitaph on one Cave from Barrow-upon-Soar, Leicestershire:—

"Here in this grave there lies a Cave;  
We call a cave a grave,  
If cave be grave, and grave be Cave,  
Then reader judge I crave  
Whether doth Cave lie here in grave  
Or grave lie here in Cave;  
If grave in Cave here buried lie,  
Then, grave, where is thy Victory?  
Go, reader, and report here lies a Cave,  
Who conquers Death and buries his own grave."

Having given these few specimens, we must leave this interesting and amusing volume for our readers to peruse for themselves.

#### BRIEF NOTICES.

*Questions of the Day.* By the Rev. JOHN HALL, D.D. (Nisbet and Co.) Dr. John Hall, whose "Papers for Home Reading" we took occasion some time ago to notice here, gives us a series of essays on such subjects as the "Unity of the Race," "Man's Fall," "The Place of Fear in Religion," "Spiritualism," and "The Old Catholics, and the leading dogmas of the Ritualists." It need not be said that Dr. Hall writes in an attractive manner, that he is opposed to all Sacramentalism, and that he declares against table-turning. His volume well deserves an audience on this side, for he is at once practical and suggestive.

*Born Again or the Soul's Renewal.* By AUSTIN PHELPS, D.D. (Hodder and Stoughton.) Dr. Phelps is more theological, on the whole, than Dr. Hall, but like him, he knows how to illustrate and strikingly exhibit a truth. Students and preachers, too, as well as the general reader, may derive much instruction, and many useful hints from that portion of his section headed "Truth," which deals with the pulpit. We have no reserve in recommending this volume.

*Half-Hours with the Microscope.* Being a Popular Guide to the Use of the Microscope as a Means of Amusement and Instruction. By EDWIN LANKESTER, M.D. Illustrated from nature. (Tuffen West.) A new edition with chapter on the Polariscope by F. KITTEN. (Robert Hardwicke.) This is one of the best popular science manuals we have seen. It is thorough, simple, and well-nigh complete for its purpose—the additions being very valuable in every respect; while the illustrations are simply admirable, and for the price wonderfully numerous. We have no reason to regret the praise we bestowed on the first edition, but the reverse.

#### CHILDREN'S BOOKS.

##### (FIRST NOTICE.)

We put first what is really more than a children's book, though it will be read with zest by children at a certain stage of intelligence, as it is full of fancy, adventure, dash, and picturesque power of a certain kind. This is JULES VERNE'S *From the Earth to the Moon, and Round it*, (1) translated by LOUIS MERCIER, A.M. (Oxon), and ELEANOR E. KING. Like a former work of a similar character, it communicates a good deal of information incidentally as to atmosphere, planetary motion, and such things. But the humour and the skill with which the formation of the Gun-club and its progress is told about, and how the Projectile that was to reach the moon with its crew, was cast, and how it was driven through space,—all this must be learned from the work itself. The whole story is told with rare realism, the illustrations are masterpieces of their kind, and the book is very beautifully got up to form a presentation or prize-book.

*Hurricane Hurry*, by W. H. G. KINGSTON, (2) is really the diary of an officer who fought in the American Wars of Independence, only touched here and there by Mr. Kingston to make it more readable to us at the present day. It gives us a glimpse of Washington and Cornwallis, and the other great men who figured on either side, and now and again we have excellent descriptions of scenery in America and elsewhere. It is a graphic, well-written account, and, like most that Mr. Kingston has written, is admirably adapted for boys.

In *Black Ivory*, (3) Mr. R. M. Ballantyne does for East Africa, almost the same as Mr. Kingston has done in the work just noticed for America. Only he is a

- (1) Sampson Low, Marston, and Co.
- (2) Griffith and Farran.
- (3) Routledge.

little more up to the present date, and he does not tell us that he has derived his materials from any one special quarter. He sends his hero, Harold Seadrift, away as a supercargo in a fine vessel which is cast on the shore of Africa, and he and his commander are thrown upon their own resources, and meet with abundant adventures, all of which are told in most graphic style. The evils of slavery are powerfully exposed, and we can only endorse the hope of the author that "God may make the book a tooth in the file which shall eventually cut the chain of slavery and set the black man free."

*Children of the Olden Time*, by the Author of a "Trap to catch a Sunbeam," (4) gives a very interesting account of the manners, the treatment, the toys, the books, and the games of the children of earlier times—from the Saxon mothers, with their clumsy swaddling, down to last century—and all in a simple, pleasant, lively and instructive manner.

*The Little Camp on the Eagle Hill*, by the Author of "The Wide, Wide World," (5) is a story of country amusements, with due share of simple adventure; and though the nationality of the story occasionally crops through, there is really nothing that would distract the mind of an English child. It is well-written, full of dialogue, and clever. Some of the coloured engravings are not so good as they might have been, or they have been somewhat spoiled by ill-kept register in the printer—probably haste is to blame for it. *Home-Life in the Highlands*, by LILIAS GRAEME (6) is a somewhat similar book; but it is hardly so artistically done. The descriptions are good, however, and it is, on the whole, readable. The illustrations, we should not omit to say, are mostly excellent.

*Rockbourne*. By MARIAN ELIZA WEIR (7) is a tale of a very noticeable character. It is well-written, the author is faithful in dialogue, but does not affect it so much as she might. She can discriminate character by a delicate touch, and really succeeds in interesting us in her favourites Gracy, Alatheia, and the rest. Had it not been for the great pressure on our space, we should have noticed this work at more length, but we hope to meet with the author again ere long, and then we shall try to do more justice to her talents. The book, we should add, is beautifully printed and bound with great taste.

*The Dying Saviour and the Gipsy Girl, and other Stories*, by MARIE HALL, née SIBREE (8), is a second edition of a little volume which we highly praised on its first appearance, bearing the title of "Sermons from 'the Studio.'" It has truth, delicacy, suggestiveness, and pathos, and in certain respects we have scarcely ever read anything finer than "The Sculptor's Lesson" and "The Roman Painter and his Model," which is very touching. We cordially recommend the new edition to any who have not seen the first, and those who wish a book to present to a young girl, they could hardly get a more excellent volume.

*Busy Hands and Patient Hearts* is a second edition of GUSTAVE MERITZ's tales, translated by Miss Harwood. (9) Certainly it well deserves this honour, having all the German simplicity, fine domestic sentiment, and pure tone. This edition is very nicely got up.

*The Art of Doing our Best*, by H. CALDWELL (10), is, of course, not a story, but a series of sketches of eminent men who have faced difficulties and surmounted them. Palissy, the potter; Tyndale, the translator of the Bible; Huber, the blind naturalist, and such men, are the types selected; and though these have been very often done, still every generation brings a new audience for such stories, to profit by such good examples.

It is stated that Mr. Carlyle is engaged in writing a pamphlet on the struggle between the German Government and the Pope. Mr. Carlyle has watched that struggle with intense interest, and is more fully acquainted with its incidents and character than most Englishmen.

A new monthly magazine, the *Christian Evidence Journal*, edited by Mr. B. H. Cowper, is to be started on the 1st of January.

The Archbishop of Canterbury will contribute an article to "Winged Arrows," the Christmas part of the *Quiver*.

There will be a considerable increase this term in the number of entries for lectures for women at Cambridge; they already amount to 180.

A well-known firm of picture-dealers are reported to have offered £50,000 for the artistic contents of the late Sir Edwin Landseer's studio.

Among the new books announced are the following, by Mr. Stock:—"The Mystery of the Burning Bush," by the Rev. T. M. Morris. "A New Handbook of Illustration," with an Introduction by Dr. W. Morley Punshon. "Tom and his Grandfather, a History of the Darcal Family." "A Memoir of the Rev. Thomas Vasey," by his Widow. "Bowing to Uniform, and its Results," by Mr. Thomas Cheshire. "The Prince, a Poem." "A Book of Marvels," by Dr. Antliff. "Sketches in the Vineyard; a Series of Papers on Sunday-school Management." "Hades; or, the Intermediate State," by the Rev. H. Constable, M.A.

- (4) Griffith and Farran.
- (5) Nisbet and Co.
- (6) Griffith and Farran.
- (7) Edmonston and Douglas.
- (8) Hodder and Stoughton.
- (9) Hodder and Stoughton.
- (10) Gall and Inglis, Edinburgh.

## Gleanings.

You may glean knowledge by reading, but you must separate the chaff from the wheat by thinking. The obituary notice of a Kentucky lady includes the fact that her hair was six feet eight inches long. The first law of gravity is said to be, never to laugh at your own jokes.

A Texas man declined to receive a telegraphic despatch from a yellow-fever locality for fear he might catch the disease.

A young lady at Winchester lately went to a photographic artist, and wished him to take her picture with an expression as if composing a poem.

Two young city ladies, in the country, were standing by the side of a wide ditch, which they didn't know how to cross. They appealed to a boy who was coming along the road for help, whereupon he pointed behind them with a startled air, and yelled, "Snakes!" The young ladies crossed the ditch at a single bound.

COMPETITION.—The *Lancet* states that an advertisement was recently inserted by the authorities of a small hospital in the south of London for a secretary, who, in return for five hours' work a day, was offered a salary of 150*l*. The answers to the advertisement exceeded 300 in number, and among the applicants were a colonel in Her Majesty's army, and a titled member of a noble family.

DISAPPEARANCE OF HIGH HEELS.—The fashions in boots and shoes are undergoing a considerable alteration, inasmuch as the high Louis XV. heels are suppressed, and are now rarely seen, except with evening toilettes. Walking boots are made with broad flat heels, that conduce to the comfort as well as to the health of the wearer. For day wear, boots are made of unglazed kid, the only ornament being a festoon of black silk stitching. Useful boots for ordinary occasions are made with square toes; but for dressy toilettes the corners are rounded off, which makes the boot look smaller.—*Paris correspondent of The Queen*.

A PRELIMINARY DIFFICULTY.—The Professor of Natural Philosophy in a certain college recently gave the class a problem to think of during the night and answer the next day. The question was this—"If a hole were bored through the centre of the earth, from side to side, and a ball be dropped into it, what motions would the ball pass through, and how would it come to a state of rest?" The next morning a student was called up to solve the problem. "What answer have you to give to the question?" asked the professor. "Well, really," replied the student, "I have not thought of the main question, but of a preliminary one. How are you going to get that hole through?"

A MODEL PUFF.—We remember some little time ago reading the touching story of a poor, sick musician, who "wasted his substance on physicians," but all to no avail. The house was cleared of almost everything to pay the doctor's bills. At last, except the bed he was lying on, only a piano remained, and this the dying man absolutely refused to part with. "No," said he; "its beautiful tone, its glorious power, its superb touch, are all endeared to me. I cannot part with it. When he 'fell asleep,' it was found that the piano was one of Hallett and Davis's, a firm unequalled in the production of first-class pianos. The agent in San Francisco is William G. Badger.—*San Francisco Newsletter*.

MARRYING FOR MONEY.—An extremely sharp and intelligent American gentleman from the West once walked into the office of Dr. C. T. Jackson, the chemist. "Dr. Jackson, I presume?" said he. "Yes, sir." "Are you alone?" "Yes, sir." "May I lock the door?" And he did so; and, having looked behind the sofa and satisfied himself that no one else was in the room, he placed a large bundle, done up in a yellow bandanna, on the table, and opened it. "There, doctor, look at that." "Well," said the doctor, "I see it." "What do you call that, doctor?" "I call it iron pyrites." "What!" said the man, "isn't that stuff gold?" "No," said the doctor, "it's good for nothing; it's pyrites." And, putting some over the fire in a shovel, it evaporated up the chimney. "Well," said the gentlemanly man, with a woe-begone look, "there's a widdier woman up in our town has a whole hill full of that, and I've been and married her!"

A BREAD-AND-CHEESE BANQUET.—A Freemason writes to the *Pall Mall Gazette*:—"A Masonic banquet took place on Saturday evening at the Cannon-street Hotel, which deserves notice. After the usual lodge work was done, the members of the 'Great City' Lodge of Freemasons adjourned to their banquet-room, where, instead of the accustomed sumptuous dinner, there was spread a frugal meal of bread and cheese and ale. The worshipful master presided, and all the officers and visitors partook of the repast; and when the cloth was removed, the president explained to the visitors that the lodge had determined to give up one banquet (which cost between £50 and £60), and to give the amount thus saved to the charity fund of the lodge. Most of the visitors spoke and expressed themselves as highly delighted with the novel banquet, and the members were so gratified at the unexpected success of the experiment that it was proposed to give up four out of the six monthly banquets, and so increase the charitable fund to the extent of about £200. The proposal was well received, and, after the usual toasts had been duly honoured, the list went round for individual subscriptions to the Masonic Benevolent Institution, when about £30 was subscribed, and more promised."

## Births, Marriages, and Deaths.

A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

### MARRIAGES.

JACKLIN—WARD—On Sept. 2, in the Cape Colony, James Jacklin, J.P., eldest son of James Jacklin, of Royston, to Emily, eldest daughter of Seymour Ward, Esq., of the Channel Islands.

MORRIS—ARTHUR—On Nov. 5, at Springbank-terrace, Aberdeen, by the Rev. David Arthur, of Belmont-street Congregational Church, and the Rev. William Arthur, M.A., of Thornton, father and brother of the bride, the Rev. Frederick Sydney Morris, of Montrose, youngest son of the late Rev. A. J. Morris, of Holloway, to Helen Macintosh, eldest daughter of the Rev. David Arthur, of Aberdeen.

TIDY—DANFORD—On Nov. 4, at the Camberwell New-road Congregational Chapel, Pascoe, son of the Rev. W. P. Tiddy, Camberwell, to Charlotte Sophia, daughter of C. Danford, Esq., of Camberwell.

### DEATHS.

AMBROSE—On Oct. 31, after a long and protracted illness, at Portmadoc, the Rev. William Ambrose, aged 60.

JAMES—On Nov. 10, at his residence, 262, St. Paul's-road, Highbury, the Rev. Thomas James, formerly of Woolwich, and subsequently Secretary of the Irish Evangelical and Colonial Missionary Societies, aged 85. No memorial cards.

FIELD—On Nov. 4, Mary, widow of the late Charles Field, Esq., of Lambeth Marsh, and Norwood, Surrey, and eldest daughter of the late John Kingsford, sometime of Sturry and of Chartham Mill, near Canterbury.

SOULE—On Nov. 8, at St. John's-hill, after a few days' illness, the Rev. Israel May Soule, for thirty-six years pastor of the Baptist Church at Battersea, aged 67. The funeral will take place at Battersea Chapel, on Saturday, Nov. 15, at Two p.m.

WORSLEY-BENISON—On Sept. 23, murdered, near Belen, New Mexico, U.S., while on a tour through the States, Francis Thoreley Worsley-Benison, second son of the late Henry Worsley-Benison, Esq., of Mowbrick Lodge, Bristol.

## FUNERAL REFORM.

The LONDON NECROPOLIS COMPANY conducts Funerals with simplicity, and with great economy. Prospectus free.—Chief Office, 2, Lancaster-place, Strand, W.C.

## BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Wednesday, Nov. 5, 1873.

### ISSUE DEPARTMENT.

Notes issued ....	£33,760,360	Government Debt. £11,015,100
		Other Securities .. 3,984,900
		Gold Coin & Bullion 18,760,360
		Silver Bullion .... —
	£33,760,360	£33,760,360

### BANKING DEPARTMENT.

Proprietor's Capital £14,553,000	Government Securities (inc. dead weight annuity) .. £1,768,360
Reserve .. 3,155,199	Other Securities .. 20,704,702
Public Deposits .. 3,929,025	Notes .. 7,451,965
Other Deposits .. 18,428,403	Gold & Silver Coin 619,323
Seven Day and other Bills .... 478,723	
	£40,544,350

Nov. 6, 1873.

S. O. GRAY, Deputy Chief Cashier.

BREAKFAST EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Civil Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London."

ROYAL HEATHER TWEEDS, 6s. 9d. THE DRESS.—A pretty useful autumn Dress fabric. Patterns sent, post free, to all parts of the world.—S. AMERY, 7, High-street, Clapham, London, S.W.

## Markets.

CORN EXCHANGE, MARK LANE, Monday, Nov. 10.

The show of wheat on the stands was moderate, and the trade is inactive at the currency of this day week, and for American, to clear vessels, rather less money has been taken. The flour trade was inactive at former quotations. Peas and beans were unchanged in value. Barley and maize realised 6d. per qr. more money. Of oats we have small arrivals. The value of old is fully maintained; but the sale of new oats is not so free, and at rather less money. We have few cargoes arrived, and prices of wheat and maize were just maintained.

### CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.	PEAS—	s. d.
Essex and Kent, red .. ..	54 to 62	Grey .. ..	36 to 39
Ditto new .. ..	53 58	Maple .. ..	39 44
White .. ..	52 66	White .. ..	39 45
new .. ..	52 66	Boilers .. ..	39 45
Foreign red .. ..	57 61	Foreign .. ..	33 40
white .. ..	62 64		
BARLEY—		RYE .. ..	42 44
English malting ..	34 39		
Grinding .. ..	30 32	OATS—	
Distilling .. ..	36 42	English feed ..	22 30
Foreign .. ..	37 41	potato .. ..	— —
		Scotch feed .. ..	— —
MALT—		potato .. ..	— —
Pale, new .. ..	72 77	Irish Black .. ..	22 24
Chevalier .. ..	42 51	White .. ..	21 28
Brown .. ..	52 58	Foreign feed ..	23 27
BEANS—			
Ticks .. ..	34 39	FLOUR—	
Harrow .. ..	36 44	Town made .. ..	50 57
Pigeon .. ..	44 50	Best country ..	— —
Egyptian .. ..	37 39	households ..	45 47
		Norfolk & Suffolk	39 44

**METROPOLITAN CATTLE MARKET, Monday, Nov. 10.**—The total imports of foreign stock into London last week amounted to 11,539 head. In the corresponding week in 1872 we received 9,533; in 1871, 21,630; in 1870, 15,789; in 1869, 11,021; and in 1868, 6,139 head. A quiet tone has pervaded the cattle market to-day. The supply has been about an average, but, as usual, prime stock has been scarce. In the best lairs the receipts from our own grazing districts have been moderate, but there has been a marked scarcity of choice breeds. For prime breeds the market has been firm, and 6s. 4d. per 8lbs. has been paid; otherwise the trade has been dull, and prices have had a drooping tendency. From Lincolnshire, Leicestershire, and Northamptonshire we have received about 1,750, from other parts of England about 500, and from Ireland about 250 head. On the foreign side of the market there has been about 1,900 Tonnage, and about 100 Dutch. The demand has been quiet, and inferior breeds have been lower in value. The sheep market has been less fully supplied, and choice store kinds have been scarce. Sales have progressed firmly at about late rates. The best Downs and half-breeds have made 6s. 8d. to 6s. 10d. per 8lbs. Foreign breeds, of which a fair supply has been on offer, have been drooping, and lower to sell. Calves have been in short supply and moderate request, at barely late rates. Pigs have been quiet, but tolerably firm.

**METROPOLITAN MEAT MARKET, Monday, Nov. 10.**—There were fair average supplies of both town and country-killed meat on offer here to-day; trade was very slow, but no further decline occurred in the prices of the better descriptions.

**PROVISIONS, Monday, Nov. 10.**—The arrivals last week from Ireland were 635 firkins butter, and 4,252 bales bacon; and from foreign ports 30,440 packages butter, 1,288 bales, and 312 boxes bacon. In the Irish butter market there was no change to notice last week. Foreign in good supply. Best Dutch declined to 130s. to 136s.; in other descriptions little alteration. Buyers purchase sparingly. The bacon market ruled slow, without change in value; best Waterford sizeable charged 76s. on board for orders.

**HOPS, BOROUGH, Monday, Nov. 10.**—Business to-day is restricted on account of the high rate of money. Holders, however, still show no disposition to yield much in value, and it is only here and there that parcels can be bought at slight reductions. Yearlings continue firm. There is a fair amount of business doing in the foreign market, with well-maintained values. Mid and East Kent, 6l. 0s., 7l. 0s., 9l. 9s.; Weald of Kent, 5l. 10s., 6l. 6s., 6l. 15s.; Sussex, 5l. 5s. 12s., 6l.; Country Farnham, 6l., 6l. 10s., 8l.; Farnham, 7l., — 8l. 10s.

**POTATOES, BOROUGH AND SPITALFIELDS, Monday, Nov. 10.**—With fair supplies offering, as far as the quantity is concerned, its trade for most kinds of potatoes continues steady, and prices remain without especial alteration. Regents, 100s. to 120s. per ton; Rocks, 65s. to 80s. per ton; Kidneys, 100s. to 120s. per ton; Flukes and Victorias, 110s. to 130s. per ton.

**TALLOW, Monday, Nov. 10.**—The tallow trade is dull, and St. Petersburg Y.C. quoted at 45s. 6d. per cwt. Town tallow 39s. 9d. net cash. Rough fat 1s. 11d. per 8lbs.

**COAL, Monday, Nov. 10.**—Demand moderate; last day's prices maintained. Hettons, 34s.; East Hartlepool, 33s. 9d.; Kelloe, 31s. 6d.; Original Hartlepool, 34s.; Harton, 30s. 9d. Ships unsold, 1; fresh ships, 18; total, 19. Ships at sea, 5.

**OIL, Monday, Nov. 10.**—For linseed oil the demand has been quiet at lower rates. Rape has been rather steadier, at drooping prices. Other oils have sold slowly.

**HOW TO DYE SILK, WOOL, FEATHERS, RIBBONS, &c., in ten minutes, without soiling the hands.** Use Judson's Simple Dyes, eighteen colours, 6d. each, full instructions supplied. Of all chemists. The "Family Herald," Sept. 3, says, "A very slight acquaintance with Judson's Dyes will render their application clear to all."

**VALEUDO VISQUE LIBERIS.**—"A preparation known as Dr. Ridge's Patent (cooked) Food is excellent for infants and invalids. It will be found a very useful preparation for making custards, puddings, and similar preparations for the nursery and sick room."—Extract from "Cassell's Household Guide." Supplied by most chemists and grocers in 1s. packets and 2s. 6d. tins.—Manufactory, Bermondsey, London.

**FROM REMOTEST ANTIQUITY TO THE PRESENT TIMES,** it has been the desire and study of the wisest and best men, by all practicable means to ensure the stability of health and the sweetness of life. At the fall of the leaf, countless causes are at work to lower the tone of the nervous system, which will be followed by ill-health, unless proper means be employed to avert that evil. Holloway's famed preparations supply a faultless remedy for both external and internal complaints, connected with changes of seasons. All affections of the skin, roughness, blotches, pimples, superficial and deeper seated inflammations, erysipelas, rheumatic pains and gouty pangs alike succumb to the excellent virtues of Holloway's Ointment and Pills.

### Advertisements.

Patronised by the CROWN PRINCESS of PRUSSIA, the SULTAN of TURKEY, and the NAWAB NAZIM of BENGAL.

**SEWING MACHINES,**  
From £2 2s. to £25.

The only Establishments in London where the opportunity is afforded of inspecting and comparing every description of

### SEWING MACHINES.

It is absurdly claimed for almost every Sewing Machine, whatever description, that it is superior to all others, for all purposes.

SMITH and CO., having no interest in selling any particular Machine, are enabled to recommend impartially the one best suited for the work to be done, and offer this GUARANTEE to their Customers:—Any Machine sold by them may be EXCHANGED after one month's trial, for any other kind, without charge for use.

**SMITH & Co., 69, EDGWARE ROAD,**

AND

**4, CHARLES STREET, SOHO, LONDON.**

### "HEAT IS LIFE."

### NICHOLLS'

### PATENT VOLTA MEDICATED CLOTH

#### CURES

**Neuralgia.**  
IN FIVE MINUTES.  
Buy a 1s. 1½d. Box of NICHOLLS' Volta Cloth.

19 and 21, Paternoster-row, London, May 15th, 1871.

Dear Sir,—I tried your application for total deafness of the left ear, and it took it away. My daughter tried it for toothache—same result.—Yours truly,  
B. WILLIAMS, Music Publisher.  
Mr. Nicholls.

**Neuralgia.**  
IN FIVE MINUTES.  
Buy a 1s. 1½d. Box of NICHOLLS' Volta Cloth.

63, Havelock-street, Caledonian-road, London, October, 1872.

Dear Sir,—William Potter, aged twenty-two years, ticket collector at the Moorgate-street Station of the Great Northern Railway, suffered with neuralgia of the face and head for three years. Two applications of your Patent Volta Medicated Cloth entirely cured me.—Yours very truly,  
WILLIAM POTTER.  
Mr. Nicholls.

**Neuralgia.**  
IN FIVE MINUTES.  
Buy a 1s. 1½d. Box of NICHOLLS' Volta Cloth.

10, Market-place, Junction-road, Holloway, 1871.

Dear Sir,—I suffered with rheumatism in my feet, knees, and arms—in fact, I may say pretty well all over me. I had been under various treatments, but rather grew worse. I heard of your treatment spoken so highly of that I was induced to try the Patent Volta Medicated Cloth, and by strictly following the directions, got perfectly well, as before.—Yours truly,  
ALFRED TAYLOR.  
Mr. Nicholls.

**Rheumatism.**  
No matter of how long standing.  
Buy a 4s. 6d. Box of NICHOLLS' Volta Cloth.

2, Gresham-buildings, Basinghall-street, November 16, 1871.

Dear Sir,—I feel it imperative on my part to let you know that the application of your Patent Volta Medicated Cloth in a case of rheumatism, from which I had long suffered, was of the most satisfactory kind, and I am pleased to say I have derived the greatest benefit from them. For the good of similar sufferers you are at liberty to make what use of this you may think proper.—Dear sir, yours truly,  
F. GEORGE.

**Rheumatism.**  
No matter of how long standing.  
Buy a 4s. 6d. Box of NICHOLLS' Volta Cloth.

10, Regent's Park-road, Sept. 2, 1872.

Sir,—In April last I suffered from an attack of bronchitis. I tried a 2s. 9d. box of your Volta Medicated Cloth, and, after two applications, was effectually restored. But what I think the most extraordinary is, that I applied it to a case of English cholera, from which I suffered a most severe attack, when ONE application of the cloth to the region of the stomach effectually restored me.—Yours, &c.  
Mr. Nicholls.

**Bronchitis.**  
GENERALLY IN THREE DAYS.  
Buy a 2s. 9d. Box of NICHOLLS' Volta Cloth.

W. W. JONES.  
P.S.—I feel great pleasure in bearing testimony to this.

**Cholera.**  
(ANTIDOTE).  
Buy a 11s. Box of NICHOLLS' Volta Cloth.

See preceding testimonial.

**Gout.**  
Buy a 4s. 6d. Box of NICHOLLS' Volta Cloth.

North-road, Highgate, Jan. 9, 1873.

Dear Sir,—I tried your application for gout, from which I have long suffered. I have not had the slightest return of it.—With many thanks, I remain, yours truly,  
WILLIAM ATKINS.  
Mr. Nicholls.

The great lexicographer, Dr. Johnson, was wont to remark that the man who could discover a remedy for the gout ought to have a monument as high and as broad as St. Paul's. The above testimonials are beyond confutation; hence we claim that the great Dr. Johnson's much-craved-for cure is now offered as one of the greatest boons that the poor martyr to gout, in his fondest hopes, could ever have anticipated; and the VOLTA CLOTH is equally high in its curative powers in Neuralgia, Rheumatism, Paralysis, &c., &c. Vide testimonials.

Some individuals, no doubt would be sceptical as to how it could effect such cures in such divers diseases. Our answer to such doubt is as follows:—The principle we work upon is solar heat, or the undulating solar ray, which is the active basis of all nerve action. NICHOLLS' PATENT VOLTA MEDICATED CLOTH is charged with caloric (heat), and evolves an ethereal gas, which produces a molecular change in the nerve cell, and as all diseases arise from an abnormal condition of the nerve cell, hence NICHOLLS' PATENT VOLTA MEDICATED CLOTH stands pre-eminent as the greatest discovery in modern medicine.

A Box of Nicholls' Patent Volta Medicated Cloth sent on receipt of Stamps or P.O.O. from

CHIEF DEPÔT:

392, HIGH HOLBORN, LONDON, W.C.

(Sixteen doors west of Chancery-lane),

OR YOU CAN ORDER IT OF YOUR CHEMIST.

**MILL HILL SCHOOL.**—One of the ASSISTANT MASTERSHIPS will be VACANT after CHRISTMAS NEXT. Apply by letter, stating age, experience, and salary required, to the Head Master, Dr. Weymouth, at the School.  
Nov. 10, 1873.

**WANTED.**—A RESIDENT TUTOR or GOVERNESS, to instruct the Children of a Surgeon. Thorough English, French, and German indispensable. Latin, Music, Drawing desirable.—Address, Mrs. Corin, Liskeard, Cornwall.

**WANTED,** after Christmas, a RE-ENGAGEMENT as GOVERNESS in a Christian family, by a Young Lady aged Twenty-one. Thorough English, French, Music, and Drawing. Salary £40. Good references.—Address, S. E. S., Post Office, Bedford.

**TO PARENTS.**—G. DOWMAN, PHARMACEUTICAL CHEMIST, Southampton, has a VACANCY for a respectable, well-educated YOUTH as an Apprentice.

**ADVANCES on CHURCHES, CHAPELS, SCHOOL BUILDINGS, &c.**—The DIRECTORS of the BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY are prepared to entertain applications for loans on the above-named securities at 4½ per cent. interest with Life Assurance to the amount advanced, and 5 per cent. without Life Assurance.

ALFRED LENCH SAUL, Secretary.

32, New Bridge-street, E.C.

**BRIGHTON.**—TO BE SOLD, by Private Contract, a FREEHOLD BUILDING, hitherto known as "PRESTONVILLE CHURCH." It is of red brick, with a handsome tower and spire, situated east and west, and is a good specimen of modern ecclesiastical architecture. It was built for a Congregation of 500, is well fitted with pews, pulpit, and gas standards, and is ready for immediate use. There is a restriction against putting the building to other than religious purposes.—Apply to Messrs. Wilkinson and Son, Auctioneers and Estate Agents, 168, North-street, Brighton.

**NORTH LONDON or UNIVERSITY COLLEGE HOSPITAL.**—ASSISTANCE is urgently needed to meet current expenses, owing to the high price of provisions, fuel, and other hospital requisites. The reliable annual income is much below the ordinary expenditure. Donations will be thankfully received by Edward Enfield, Esq., Treasurer, 19, Chester-terrace, Regent's-park, and at the Hospital.  
HENRY J. KELLY, R.N., Secretary.

### COOK'S TOURS AROUND AND ABOUT THE WORLD.

**COOK'S NEXT PERSONALLY-CONDUCTED TOUR to the SOUTH of FRANCE and ITALY** will leave London, Monday, Nov. 17, for PARIS, Lyons, Marseilles, Cannes, Nice, Mentone, San Remo, and Genoa.

A SECOND DIVISION will leave London, Monday, Nov. 24, for PARIS, Mont Cenis, Turin, and will meet the South of France Party and accompany them through Italy to Florence, Rome, Naples, Pompeii, Leghorn, Pisa, Bologna, Venice, Verona, Milan, &c.

Ladies and Gentlemen going to the South of France or Italy for the season may have Single Tickets and the assistance of the Conductors.

A PARTY for EGYPT and PALESTINE may accompany either of the above Sections, and proceed from Genoa, Naples, or Brindisi, direct to Egypt, where Mr. JOHN M. COOK is now located, for the management of the Nile and Palestine Tours. Nile Steamers, under the exclusive agency of Messrs. COOK and SON, for the Khedive Government, will commence running to the first Cataract and back on the 9th of December, and will be continued fortnightly until March. Arrangements can be also made for Dahabiah Parties, under the direction of Mr. ALEXANDER HOWARD, the Eastern Dragoon Contractor and Director of the Tours of THOS. COOK and SON.

For the GREAT DESERT, SINAI, PETRA, and from thence to PALESTINE, MOAB, the HOURAN, &c., arrangements can be made at Cook's Tourist Office, Cairo.

Programmes for South of France and Italian Tours can now be had, and the new series of arrangements for the East will be published in No. 12 Excursionist, 2d, by post 3d., now preparing. All communications to be addressed to THOS. COOK and SON, Tourist Office, Ludgate Circus.

**MARRIAGE of the DUKE of EDINBURGH.**—Ladies and Gentlemen desirous of visiting ST. PETERSBURG at the approaching Royal Marriage are requested to communicate with THOS. COOK and SON, Tourist Office, Ludgate Circus, who have it in contemplation to send a qualified conductor in charge of a party, and they are in treaty for all necessary accommodation.

**TOURS to AMERICA.**—Mr. Thomas Cook makes early intimation of his intention to conduct a Tourist Party to and through the United States, leaving England early in April, 1874. Programmes will shortly be published.

**COOK'S TOURS ROUND the WORLD.**—Tickets are provided for Independent Tours—to include America, Japan, China, Ceylon, India, Egypt, Italy, France, &c., going either way; first-class, all round, including Cunard, Pacific Mail, and Peninsular and Oriental Steamers, from £190 by the most direct route. See Cook's Letters from the Sea, descriptive of the first Tour. Post free for 1s. 6d.  
THOS. COOK & SON, Tourist Office, Ludgate Circus.

**COOK'S SPECIAL TICKETS for the SOUTH of FRANCE and PARTS of ITALY** enable passengers to travel by all Express Trains and to break their journey at all important stations, being good for thirty days over the French Lines; 66 lbs. of baggage is conveyed free, and can be sent direct to its destination. For the convenience of invalids and others requiring assistance, a Personal Conductor can be had at small additional charge. A new Programme of these Special Season arrangements can be had on application at Cook's Tourist Office, Ludgate Circus, London; and at their Offices at Birmingham and Manchester.

**COOK'S HOTEL COUPONS** for over 200 Hotels in Europe, &c., at the lowest prices. Also Hotel Coupons for America.

For particulars see programmes; also Cook's Excursionist, 2d., by post 3d. "Letters from the Sea," 1s. 6d.

Cook's Tourist Office, Ludgate Circus, London.

**ASTHMA.**—AUBREE'S SPECIFIC.—The only medicine which effectually cures this malady (also Bronchitis) may now be obtained of Delisy, Davies, and Co., 1, Cecil-street, Strand, Sole Agents. Send 18 Stamp for pamphlet.

## YOUNG MEN'S CHRISTIAN ASSOCIATION.

A COURSE of LECTURES TO YOUNG MEN will be delivered (D.V.) in EXETER HALL, on the following MONDAY EVENINGS, at Eight o'clock.

November 24, 1873.—Rev. W. MORLEY PUNSHON, LL.D. "The Men of the Mayflower."

December 1.—Rev. HUGH STOWELL BROWN, of Liverpool. "Latimer's Candle—Is it to be put out?"

December 8.—Rev. JAMES FLEMING, B.D., of Camden Church, Camberwell. "John Milton—with Illustrative Readings."

December 15.—Rev. JOSEPH BARDSLEY, M.A., Rector of Stepney. "The Reformation; its antecedents, its nature, and its results."

January 26, 1874.—Rev. JOHN CUMMING, D.D. "Pilgrims—Ancient and Modern."

February 2.—Rev. DONALD FRASER, D.D., of Marylebone Presbyterian Church. "Theology in the Poets."

February 9.—Rev. R. W. DALE, M.A., of Birmingham. "The Ultimate Principle of Protestantism."

February 16.—Rev. GORDON CALTHORP, M.A., Vicar of St. Augustine's, Highbury. "Judas Maccabeus"—with Illustrations from Handel's Oratorio.

TICKETS for the COURSE ONLY.—Reserved Seats (Area or Platform), 5s.; Double Ticket, for Lady and Gentleman, 7s. 6d.; Central Seats, 2s. 6d.; Double Ticket, for Lady and Gentleman, 3s. 6d.; Western Gallery and Back Area, 1s.; may be had of James Nisbet and Co., 21, Berners-street, Oxford-street; Dalton and Lucy, 28, Cockspur-street; Westerton, 27, St. George's-place, Knightsbridge; Waters, 97, Westbourne-grove; Hurlaud, 29, Buckingham Palace-road, Pimlico; Burdakin, 97, Upper-street, Islington; Alvey, 67, Newington-causeway; the Book Society, 28, Paternoster-row; Williams and Lloyd, 29, Moorgate-street; and at the Offices of the Association, 163, Aldersgate-street, City.

W. EDWYN SHIPTON, Secretary.

## ORPHAN WORKING SCHOOL, HAVER-STOCK-HILL, LONDON.

The Committee have RESOLVED to admit one-fourth of all the eligible candidates who may be presented for election in January next. Fatherless children of both sexes from any part of the kingdom are eligible between seven and eleven years of age, if their parents have not received parish relief.

Forms to fill up and all necessary information may be obtained at the office, for which early application is advised.

JOHN KEMP WELCH, Treasurer.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside.

## ORPHAN WORKING SCHOOL.

The COMMITTEE very earnestly APPEAL for FUNDS. The Charity depends for three-fourths of its income upon voluntary support.

JOSEPH SOUL, Secretary.

Office, 73, Cheapside.

Bankers—London Joint Stock Bank.

## ALEXANDRA ORPHANAGE for INFANTS, HORSEY RISE, near HIGHGATE, N.

Bankers—London and County Bank, Lombard-street.

THE NINETEENTH HALF-YEARLY MEETING of GOVERNORS will be held at the LONDON TAVERN, Bishopsgate-street Within, on THURSDAY, November 20, 1873, to ELECT TWELVE Infants. The two Girls who receive the highest number of votes to be retained until sixteen years of age, to be trained as Nurses or for Service.

HORACE MARSHALL, Esq., will preside.

The Chair will be taken at Twelve, and the Poll closed at Two o'clock precisely, after which hour no Votes can be recorded.

JOSEPH SOUL, Honorary Secretary.

Office, 73, Cheapside.

## THE NORTHERN CONGREGATIONAL SCHOOL, SILCOATES HOUSE, NEAR WAKEFIELD.

ESTABLISHED 1831.

Principal—Rev. JAMES BEWGLASS, M.A., LL.D., M.R.I.A., assisted by competent Masters.

## COMMITTEE.

JOHN CROSSLEY, Esq., J.P., Halifax, Treasurer.  
Rev. Robert Bruce, M.A., T. W. Burnley, Esq., Gomersal, Huddersfield.  
Rev. Bryan Dale, M.A., Halifax. George Clay, Esq., Dewsbury.  
Rev. James Rae, B.A., Batley. James Dodgshun, Esq., Leeds.  
Rev. J. Calvert, Attercliffe. Esau Hanson, Esq., Halifax.  
Rev. Jas. Collier, Earlsheaton. W. Hinners, Esq., Southport.  
Rev. Chas. Illingworth, York. W. H. Lee, Esq., J.P., Wakefield.  
I. Briggs, Esq., J.P., Wakefield. Joshua Taylor, Esq., Batley.  
M. Wilks, Esq., Manchester.

The Committee of the above School have pleasure in announcing, that a new building has just been erected capable of accommodating one hundred Pupils, and specially adapted to secure their domestic comfort.

The course of instruction includes all branches of a sound Classical, Mathematical, and Commercial Education, so as to fit the Pupils for any department of business, or for entrance at the Universities.

The SCHOOL REOPENED, after the Midsummer vacation, on FRIDAY, the 1st of August, 1873.

Applications for admission to be sent to the Principal. For Prospectuses, Terms, and further information, apply to the Principal or Secretary.

## EDUCATION for GIRLS, at SOUTHSIDE HOUSE, WESTON-SUPER-MARE.

Principals—Mr. and Mrs. H. B. SMITH and Miss FERRIS.

The course of study is adapted to the standard of the Cambridge Local Examinations, and is under the personal supervision of Mr. H. B. Smith and Miss Ferris, who have had considerable experience in teaching, and have successfully passed Pupils at Cambridge and Oxford Local Examinations.

36, HILLDROP-ROAD, LONDON, N

LADIES' SCHOOL, conducted by the Misses HEWITT, assisted by superior English and Foreign Masters.

The year is divided into Three Terms.

## STROUD LADIES' COLLEGE, BEECHES GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.

HALF-TERM will begin MONDAY, November 3rd.

## MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

VICE-MASTER—Rev. ROBERT HARLEY, F.R.S., F.R.A.S., Corresponding Member of the Literary and Philosophical Society of Manchester, Member of the London Mathematical Society, formerly Professor of Mathematics and Logic in Airedale College, Bradford, &c.

ASSISTANT MASTERS—A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.

JAMES H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.

JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

LADY RESIDENT—Miss COOKE.

The MICHAELMAS TERM commenced 18th SEPTEMBER 1873.

For Prospectuses and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

## RYEWORTH HOUSE LADIES' COLLEGE, LONDON-ROAD, CHELTENHAM.

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MANY hundreds of individuals apply to the writer of this short essay as to the means for recovering an ornament which is prized, more or less, by us all. The pleasure of describing what the hair is, and how it should be treated, was at first pleasant, but after years of repetition it became irksome in the extreme. And this small pamphlet was written to enlighten the public, and save labour to the writer. Not only so, but these pages will show why that great remedy, Spanish Fly Oil, so signally succeeds in most cases of imperfect hair. So difficult is it to give verbally a lengthened statement of the advantages arising from the use of Cantharides Oil for the growth of the hair, that it becomes necessary to adopt a written medium for that purpose; also the difficulty is produced, not from a want of an accumulation of facts, but through oral explanations reaching but the few, and not, like an essay, finding its way to hundreds and thousands of persons suffering from thinness of hair, or disadvantaged in their appearance by meagre locks. Hair may be thought by some to be a subject too trivial to engage the attention of the studios. If an excuse or a reason be required for this study by those so engaged, they may show that their subject has been the theme of the poet and the labour of the painter; that its antiquity is attractive, for the Assyrians, Egyptians, ancient Jews, as well as the people of more classical days, prided themselves in the arranging, beautifying, and promoting the growth of an auxiliary to beauty surpassed by none in its charms. The individual devoting the energies of a life to this subject may remark to those who depreciate his engagement, that the wonders contained within its limits are more than enough for the contemplation of many lives; and like the manipulator with an atom or a globe of water, or the chemist with an examination into the laws of caloric, and the electrician inquiring into the wonders of electricity, he finds that nothing in nature is so insignificant as it at first appears, neither is there anything so small but what is more than sufficient to feed with mental food the mind of man. This is strikingly so with the subject of hair; and it is hoped, before the reader completes the reading of this brief essay, that his opinion will be the same as the writer's. A deficiency of the natural covering called hair produces often disease and death. It is not only true that the bear and wild dog in the Arctic regions could not long exist without its protection, but it is equally a fact that man when prematurely bald, or suddenly deprived of hair, is most susceptible to catarrh. So well known is this, that the greater number, perhaps, of persons wearing perukes do so more as a protection against cold than for the sake of ornament. The chest containing the vital organs induces persons very wisely to protect that part of the body with scrupulous care; but should the chest be kept uncovered, nature, ever beneficent, causes hair to grow upon the neglected part in sufficient quantities, showing, in so doing, the importance not only of keeping that part of the body covered, but that hair is a great preventive to inflammation, other diseases, and death. Plants are provided with this covering that the sun's rays may not be too powerful for them, or that the piercing winds may not do them injury. It is true that these filaments—found upon all plants except those that grow under water—collect from a humid atmosphere the moisture necessary to their well-being; but, important as this office is in the existence of vegetation, it is perhaps subordinate to that of protection from excessive heat or cold. As an ornament, nothing surpasses well-arranged hair, and its suitable decoration principally depends upon its profusion, obtained only through care and cultivation. The painter does not consider his Beauty perfectly charming unless her locks flow plentifully in brightness and thickness—the colour beautiful, and the gloss rich and radiant. The poet will "write a woful ballad to (so small a portion of hair as) his mistress's eyebrow," the inference being that if a few hairs upon the face inspire him with admiration and love, to how much greater an extent of rapture or enthusiasm would he rise in contemplating her flowing locks, "dishevelled, but in wanton ringlets waved." And the sculptor is not forgetful of the effects produced by a judicious use of what the divine Milton calls "golden tresses." But if the poets be taken as guides as to the amount of attention and enthusiasm to be given to the hair, then we shall find that we are to admire it more than any other constituent part of beauty. The learned Liebig has analysed it, and informs us that it consists of hydrogen, oxygen, nitrogen, and sulphur. In the possession of the writer is the hair of nearly every class, genera, and family of the mammalia, and, upon examination, all are found to contain more or less of these component parts.

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